HOMElies sette fourth by the righte reuerende father in God, Edmunde Bishop of London, not onely promised before in his booke, intituled. A necessary doctrine but also now of late adioyned and added therevnto to be reade within his diocesse of London, of all persons, vycars, and curates, vnto their parishioners, vpon sondayes, & holydaies.

Anno. M.D.L.V.

i. Of the creation and fall of Man.
ii. Of the miserye of al mankynde and of his condempnation to death.
iii. Of the redemption of man.
iiii. How the redemption in Christ is aplyable to man.
v. Of chrysten loue and Charitie.
vi. Howe daungerous a thinge the breake of Charitie is.
vii. Of the Church What it is, and of the commoditie thereof.
viii. Of the aucthoritie of the Churche.
ix. Of the Supremacy:
x. Of the Supremacye.
xi. Of the true presence of Chrystes bodye & blude in the sacrament of the Aultare.
xii. Of transubstantiation.
xiii Of certen Aunsweres against some comō obiections made agaynste the sacramente of the Aultare.

¶The bysshoppe of London to all personnes, and curates, within his dioces of London.

Forasmuche as the people of my dioces, bynge within your seueral cures, a charge do (as in dede of reason they maye) loke for to haue at theyr pastoures hand, or at the leaste way, by hys prouision, a meane good instruction, and teachynge, especiallye howe to serue and please God, and howe also otherwise to do their duetie, as to any one of them in ther degre doth appertayne. And forasmuch also as there is not now a dayes that multitude, and plenteth of preacheres, which in tymes past hath bene, and by Godes grace, hereafter shalbe. And fynally, for that euerye one of you in your owne person, is not able to discharge the office of preachinge, which many good folke do greatly wysshe, and desyre ye couide, and would. Therfore desyrynge to haue somethinge done onward, til god of his goodnes prouide somethyng better, I haue laboured with my chapleynes, & frendes, to haue these Homelyes prynted, that ye maye haue somewhat to instructe, and teache your flocke withall, requiryng, and chargynge euerye one of you, that diligentelye, vpon the sondayes, and holynes, ye reade to youre flocke, frutefullye, and deliberately, one of the said Homelies. And thus fare you wel. Geuen at my house in London, the fyrste daye of July. M.D.L.U.

¶ An homelye, of the creation and fall of man.

The Prophette, Dauyd in his forescore and nintenth, psalme, exhortynge all people to synge prayse to almyghe-ti god, to serue him in gladnes, and reioyse in hys syghte alledgethe thys as a sufficiente cause thereof. *Scitote quoniam ipse est dominus, ipse fecit nos, et non ipsi nos.* Whiche is to saye. Knowe you that he is oure Lord, it is he that made vs, and we made not oure selfes. And in dede, who ẏ diligentlye wayeth ẏ creation of mã, can not but therein most highly laude, & praise almightye god, his creator. For wherein the creation of al other visible thinges, he did but onely commaunde, & wyll that they shoulde be made, and incontinẽt they were made, in the creating of man, he vsed greate solempnitie, and many notable circumstaunces. Fyrste touchyng mã, he said, let vs make man. which wordes be as it were the wordes of god the father, to GOD, the sonne, & to the holye ghoste, spoken after the maner of men, when they goo aboute some gret matter at what time they take good aduisemente or they be gyn, and doo ioyne with the best, and wysest counsellours,

Psalme. cxix.

Genes. i.

loues, that they can gette. Thys circumstaunce (not being necessarye of goodes parte, as wythoute the which he myght haue created man) doth moste manifestly declare the speciall fauour, of almyghty god towardes mankynde, but that nexte circumstaunce, which doth immediately solowe thys fyrste, is a moze surer profe, and declaration of Goddes tender loue, towardes man, when he saieth. **Let vs make man to our owne similitude & likenes.** Nowe marke good people, howe much god dyd foz vs in our creation. He made vs in very dede like vnto himselfe, & in so doynge what coulde he haue done moze foz vs, A wonderfull excellent benefit & comfozt is it vnto vs, to consyder that man was made like vnto God, And to vnderstand this thynge the better, you shal know that the symilitude, and lykenes of man to god, was not in the body of man (foz this you muste moost certenly beleue, ỹ the godhed is a spirite, & not a bodely substaunce) but thys similytude and likenes was in ỹ soule, which was endued, with moste heuenlye & God like qualities, as vnderstandynge, memozy, and wyl, with sondrye gyftes also of grace. And here is to be noted by the way, that where almyghty god sayeth. **Let vs make man to oure owne symilitude, & likenes.** he geueth vs to vnderstād, ỹ there be three, persones in trinitie, & yet but one god. Foz in that he sayeth, let vs make man, therein is signified, a pluralitie, oz number of persones, agayne, in that he sayeth to our similitude and lykenes, and not to oure symilitudes and lykenesses, by thys is sygnyfyed, the

vnitie

vnitie also of one nature and substaunce. But to pro-
Genesis.2 cede further concernyng the creation of man, ye shal vnderstand that the second chapter of Moyses boke called Genesis, in speciall maner dothe recorde the generall makinge as well of the bodye of man, by it selfe as also of the soule by it selfe. And as touchynge the bodye, scrypture doth there saye, that God fourmed, or shaped it, of the earth. Nothing thereby ỹ excellẽcye of mans body, aboue the bodies of other lyuynge creatures. For we rede not of anye other lyuynge creature, that god shaped, or fourmed, the body of it, but onely that he made it, and that at the com-
Genesis.1 maundement of almyghty god, the earth brought fourth foure foted beastes, & the water, in lyke maner brought fourth fyches, & foules. Onelye of ỹ body of mã scripture witnesseth ỹ God shaped it. And as concernyng ỹ soule of mã, it is written of it
Genesis.2 in the sayd second chapiter of genesis, howe ỹ god breathed it into the bodye, whiche .ii. circumstaunces, as they import a marueylous excellency of man, aboue other bodely creatures, so they most clearely declare the excedyng great goodnes of God, towardes man. Nowe when god had, in such a singuler fashion, created man, he gaue him souereignte ouer all the fysshes of the sea, ouer the foules of the ayer, and ouer the beastes of the lande, yea and made hym a kynge, and Emperoure on the Earthe. And yet not satysfyed with all thys, he placed man in Paradyse, that is in a moste pleasaunte garden, where he had planted all

kynde

kynd of frute, beautified to beholde, and delycyous to eate, for man to fede vpon onely one kynde of fruyte, he charged hym on payne of death, (and that not of the bodye alone, but of the soule also) vtterlye to refrayne from, which was the fruite of the tree called in scrypture, the tre of knowledge of good, and euyll And lyke as in a moste maruelous sorte he made Adam the fyrste man, soe in as marueylous, & straunge a sorte he made Eue the first woman, euen of a rybbe taken out of Adams left syde, and her he made parfytte, and furnyshed her with like gyftes as he hadde done Adame the fyrste man: What canne wee then thinke, or deuise, that god might haue done more for vs in our creation, then herein he dyd. He made the soule immortall, that is such as shoulde contynue for euer without ende. He furnished it with mooste singuler gyftes both of nature and of specyall grace also The body of man, in the estate of orygynall innocencye, had in it helth, strength, cumlynes, and other like qualyties, in the highest degre of perfection, it had in it selfe then, no fond lust, or concupyscens, no pronitie or inclination to euil, no lothsumnes in doinge good, no infirmitie or weakenesse, no lacke or want of anye qualitie fyt and decent for it. The bodye of man was then obedient to the soule, the soule altogether obedient to GOD. Soo that on Godes parte, oure maker and creator, there is nothinge towardes vs but all perfection, al greate kyndenes, al fatherlye loue, & fauour. Holy scrypture moste euydently affirmeth ẏ al creatures were made good in their creation, saying. *Vidit deus omnia que fecerat et erant ualde bona. Gene. i,* That *Genesis, i*

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is. God sawe al thinges whiche he hade made and they were verye good. Whiche thinge as it is generallye true in al creatures concernyng ther creation, so is it in a certen degre of excellencye to be veryfyed in man touchynge the estate of hys ozygynall innocencye. Thus we maye perceaue ỹ in the creatiõ of man, al was excellent & parfytte, whyche oughte greately to inflame vs the moze to loue and serue almighetye God our moste louinge creatoz. But foz al muche as that blessed estate is lost, & mankynd by the losse thereof, fell into extreme miserye and wzetched nes, it is consequently to be well consydered of oure parte, by what meanes man was bzoughte from soo good and blessed a case, to soo euyll and myserable an estate, whiche poynte well wayed, is a sufficyente grounde to cause vs on the other syde vtterlye to detest & abhozre all synne. Foz that greuous fall of man came of synne. Synne it was, foz which God thzuste man oute of paradyse, synne it was that caused the flesshe to stryue agaynste the spirite, and the spyzyte agaynst the flesshe, synne it was that bzoughte vnto mankynde necessitie of bodyly deathe, and all the infirmities and diseases, whiche man in thys transytorye lyfe susteyneth, synne fynally it was, that caused all the posteritie of Adame and Eue to be bozne in state of dampnation. But somme perchaunce are desyzous fardar to knowe, by what meanes man was fyzst bzoughte to commytte synne. Foz the vnderstãdynge whereof, lette vs haue recourse to the thyzd Chapy. of Genesis, wher it is wzytten, how that the wyly serpente the deuyll came vnto Eue and sayde

Gene, 3.

vnto

vnto her: Why hath GOD gyuen you commaundemente not to eate of euerye tree in paradyse? Where vnto the Woman aunswered and sayde, of the fruite whyche is in paradise we eate, but of the fruyte of that tree ꝑ groweth in the myddest of paradyse, GOD hathe charged vs not to eate or touche it, leaste, perchaunce we dye. Then sayde the serpente to the Woman, Naye, you shall not dye. For God knoweth that whatsoeuer day you shall eate therof, your eyes shalbe opened, and you shalbe lyke Gods, knowinge good and euyll. The Woman therfore sawe that the tree was good to eate of, and beautifull to the eye, and pleasaunte to beholde, and she toke of the fruite therof and dyd eate, and gaue parte to her husbande, who also dyd eate.

Thus through the prouocation of the deuyll, man fyrst fell into synne. Wherefore as we must alwayes abhorre synne and forbeare it because of the greate miserie it brought vs vnto, so should we no les hate, and to the vttermost of our power, fly the deuyl and all hys suggestions, knowing that thereby we were fyrst induced to commytte synne. For as thys oure aduersarye was busye at the begynnyng wyth oure fyrst parentes, so is he no les, but rather more busye wyth vs at thys present, as witnesseth Saynct Peter. 5. Peter in the. v. chappter of hys fyrst epistle, sayinge.

Youre aduersarye the deuyll as a roryng lion goth about, seking whome he may deuoure. Thys aduersarye of mankynde, disdayninge at the greate felicitye that Adam and Eue were in, neuer ceased questioning and craftynge wyth the woman, beinge the weaker and frayler vessel, vntyll he had made them vyolabye Goddes commaundemente: by whiche theyr doinge, they lost the originall great innocentye whiche they had at their creation, which being lost, nether the body would be obedient to the soule, nor the soule to God, but al was in man turned vpsidoune: yea therby they fell also into necessitie of temporall death of bodye, and (which is worst of all) into the estate of eternall dampnation, and euerlasting death, both of bodie and soule. But now, because it maye peraduenture seme in some mannes iudgement, that seing the thing that Adam and Eue dyd, was but the eatynge of an appel, therefore theyre fault was not great, nor deserued so greuous punishment, lette vs consider the circumstaunces, and wee shall sone perceyue the offence not lyghte, but verye sore and heynous. Fyrst the thyng which God commaunded man to forbeare, was a thynge most easye for hym to forbeare, and so muche was hys fault the greater. Besides thys, whan a man is told before of great peryll and daunger that shall lyght vpon hym if he do thys or that, in case after suche warnynge he offende therein, hys faulte thereby is made the greuouser. Thyrdlye the lesse inclination a man hath to anye synne, the more he synneth yf he doo the same. Nowe Adam and Eue, had in them no inclination

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at al, nother to one vice nor to other. Fourthly, whē a man hath late receiued great benefytes at his soueraygnes handes, if he incontinently breake his expresse wyll, the contempte and disobedience is made therby the greater. The thing that Adam and Eue dyd eate, was in dede but an appel, yet the eatynge therof in that case, was an hygh disobedięce against God and the corrupting of al mankynd, for asmuche as they two were the verye roote, whereof all men must ryse, and the roote beinge once naughte, howe can the tree or braunches, commynge of that roote, be good? Therefore S. Paule in hys Epistle to the Romaynes in the. v. chapiter therof sayeth. By the offence of one man, synne came vpon al men, to condempnation, and in the same chapyter immedyatlye after, he sayth to lyke purpose, through the disobedyence of one man, manye became sinners, And wythin a litle after he sayeth. Sinne came into thys World by one man, & through synne came death, & so death passed to al men. Roma. 5.

Thus haue you hard fyrst the louyng kyndnes of God to man, in that he created hym in so worthye a maner, nexte ye haue harde the mischefe that commeth to mankynd by sinne, and thyrdlye what an extreme enemy also the Deuil is vnto vs. In an other homily hereafter, ye shal heare of the exceding great mercy of god, in deliuering mākynd by a miraculous maner, out of the estate of this dāpnation. Wherfore to conclude for this presente tyme, this shalbe to exhorte

hoꝛt you, that you fayle not dayly and howꝛely to geue moſt harty thankes to allmighty God, foꝛ that he of hys mere goodnes created you, & created you, not without ſence, as the ſtones, not without reaſon as the bꝛute beaſtes, but hath gyuen you, all notable qualities and powers that other coꝛpoꝛall creatures haue, and beſides, hath particulerly planted in you reaſon and vnderſtãding, and ſondꝛy goodly qualities of body and ſoule, ſeuerall to the nature of man onely, and not common to mã, and other erthly creatures. Thys is furthermoꝛe alſo to exhoꝛt you, that remembꝛinge what miſerye came to mankinde by ſinne, and by ſuche a ſinne, as in ſome mẽs iudgement myght ſeme to be but verye ſmale, it is to wyt by eatynge of an appel, you wyll be circumſpette in auoyding of all kynd of ſinne, and diſobedience, be the thynge in his owne nature neuer ſo ſmale a thynge, whyche is by God hym ſelfe, oꝛ by ſuche as we owe obedyence vnto commaunded. Fynallye and laſte of al, thys is to exhoꝛt you, to conſider diligentlye that we haue a dedly enemye which is the deuyl who deſyꝛeth oure deſtruction, and doth moſte craftely and buſely trauayle by all meanes wyth vs, to woꝛke the ſame, of whoſe moſte ſubtyll and wylye traynes, we muſt pꝛyncipallye take hede of, whiche graunt vnto vs all, the bleſſed trinitie, the father, the ſonne and the holy ghoſte, to whome be all honoure and glozy woꝛld wythoute ende. Amen.

Io. Harpeſfeld ſacræ theologiæ Profeſſor Arch. London.

An homelye of the myserye of all mankinde and of hys condempnation to euerlasting deathe, by hys owne synne.

THe holye Ghoste, in wrytinge the holy scrypture, is in nothing more diligent, then to pull downe mannes vayne glory and pryde, whiche of all vyces, is mooste vniuersallye graffed in mannekinde, euen from the fyrste infection of oure fyrste father Adam. And therfore we reade in many places of scrypture many notable lessons agaynst this olde rooted vice, to teache vs the most cõmẽdable vertue of humilitye, how to know our selues, & to remẽber, what we be, of our selues. In the booke of Genelis, almyghtye God geueth vs all, a tytle & name in our great graunde father Adam, which ought to admonishe vs all, to consyder what we be, whereof we be, from whence we came and whither we shall, saying, thus. *In sudore uultus tui uescris pane tuo, donec reuertaris in terram de qua sumptus es: quia puluis es, et in puluerem reuerteris* That is to say. In the sweate of thy face thou shalte eate thy breade, vntyll thou retournest into the earthe, oute of whyche thou waste taken, for dust thou art, & into dust thou shalte retourne. Gene. 3.

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Here (as it were in a glasse) we may learne to know our selues, that we be but grounde, earth, and duste, and that to grounde, earthe, and duste, wee shall returne agayne, whyche name and title of earthe, and duste, appoynted, and assygned by God, to all mankynde, the holy Patryarche Abraham, dyd well remember: and therefore he calleth hym selfe by that
Gene. 18. name, when he maketh hys earnest prayer for Sodome and Gomorre, sayinge in the .xviii. of Genesis.
Cum sim puluis et cuius That is to say. Seing I am duste and ashes. And we reade that Judith, Hester, Job,
Iudith .3. and .9. Iob, 13. Hiere. 6, and .23. Hieremye, wyth other Holye menne and women, in the olde testament, dyd vse sacke clothe, and dyd cast duste, and ashes vpon theyr heades, when they bewayled theyr synnefull lyuynge. They called and cryed to God for helpe, and mercy, with such a ceremonye of sacke clothe, duste, and ashes, that thereby they myght declare to the hole worlde, what an humble and lowlye estimatyon, they had of theim selues, and how well they remembred theyr name, and title
Sapie .7. afore saide, theyr vyle, corrupte, fraple nature, duste, earthe, and ashes. The booke of wysedome also, willynge to pull downe oure proude stomakes, moueth vs diligently, to remember our mortall and earthly generation, which we haue al of hym, that was first made: and that all men, aswell kynges, as subiectes, doo come into thys worlde, and doo goo oute of the
Esai. 11, same in lyke sorte, that is, as of oure selues, full myserable, as we maye daylye see. And almyghtye God cõmaunded his Prophet Esay, to make a proclamation, and to crye to the hole worlde: that all flesche

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is grasse, and that all the glorye of man, is as the flower of the feilde, the grasse is withered, and the flower doth fall awaye, for the wynd of our Lorde bloweth vpon it, The people surelye is grasse, whych dryeth vp, and the flower fadeth awaye, but the worde of our Lord abydeth for euer. Accordynge wherunto, the holye Prophet Job, hauyng in hym selfe great experience of myserable and synnefull estate of man, doeth open the same to the worlde in these wordes. *Homonatus de muliere, breui viuens tempore, repletur multis miserijs, qui quasi flos egreditur, et conteritur, et fugit uelut umbra, & nunq̃ in eodem statu permanet & dignum ducis super huiusce modi aperire oculos tuos, & adducere cũ tecum in iudicium? qui potest facere mundum de immundo conceptum semine?* Iob. 14. that is to saye Man beynge borne of a woman, lyuynge a shorte tyme, is full of manyfoulde miseries, he springeth vp lyke a flower, & fadeth agayne, vanyshynge awaye (as it were) a shadow, and neuer continueth in one estate. And doest thou iudge it mete (O Lorde) to open thyne eyes vpon suche an one, and to bryng hym to iudgemente wyth the? who can make hym cleane that is conceyued of an vncleane sede? In dede all men of theyr euyll nes and naturall prones, were so vniuersallye gyuen to synne, that God (as the scripture testifyeth) repẽted ꝑ euer he made man. And by synne, his indignation was so muche prouoked agaynste the worlde, that he drowned all the world wyth Noes fludde (except Noe hym selfe Gene. 6. and, 7.

and

and hys litle householde.) It is not without greate cause, that the scripture of God, doth so many times call all menne here in thys worlde earthe, sayenge, (O thou earthe, thou earth, thou earth, heare the Woorde of oure Lorde.) Hiere, xxii. Thys, oure ryght name, vocation, and title: earthe, earthe, earth, pronounced by the prophet sheweth what we be in dede, by whatsoeuer other style, tytle, or dignitye men do cal vs. Thus he plainly nameth vs, who knoweth best both what we be, and what we ought of ryght to be called. And thus he discribeth vs, speaking by his faythfull Apostle S. Paule to the Romaynes the. iii. Chapter. saying. All men, Iewes and Gentiles, are vnder synne, there is none ryghteous, no, not one, there is none that vnderstandeth, there is none that seketh after God, they are all gone oute of the Waye, they are all vnprofytable, there is none that doeth good, no not one, theyre throte is an open sepulcher, Wyth theyre toungues they do vse crafte and deceyte, the poyson of serpentes is vnder theyre lyppes, theyre mouthe is full of cursynge and bytternes, theyre fete are swyfte to shed bloude, destruction and Wretchednes are in theyr Wayes, & the Waye of peace haue they not knowen, there is no feare of God before theyre eyes. And in an other place, that is to wit, Galathians. iii. S. Paule writeth thus, (God

Hiere. 22

Roma. 3.

Gala 3. i.

hath

hath wrapped all nations in vnbelefe, that he myghte haue mercye on all. The ſcrypture concludeth all vnder ſynne, that the promyſe by the fayth in Jeſus Chryſte, ſhould be geuen vnto them that beleue. S. Paule in manye places, paynteth vs oute in our collours, callyng vs the chyldren of the wrath of God, when we be borne, sayenge alſo, that we cannot thinke a good thoughte of of our ſelues, much leſſe, we can ſay well, or doo well our ſelues. And the wyſeman ſayeth, in the booke of Prouerbes, the iuſte man fallethe ſeuen tymes a daye. The mooſte tried and approued man Job, feared all his woorkes. S. Jhon the Baptyſte beynge ſanctified in his mothers wombe, and prayed before he was borne, called an aungel, and greate before the Lorde, replenyſhed euen from hys byrthe, with the holye ghoſt, the preparer of the way for our ſauioure Chryſte, to be more then a Prophet, and the greateſt that euer was borne of a woman, yet he plainely graunteth, that he had nede to be waſſhedde of Chriſt, he worthely extolleth and glorifieth his lord and mayſter Chryſt, and humbleth hym ſelfe, as vnworthy to vnbuckle his ſhooes, and geuethe all honoure and glory to God. So doeth Saynte Paule, both oft, and euidentelye confeſſe him ſelfe, what he was of hym ſelfe, euer geuynge (as a mooſte faithfull, ſeruaunte oughte to doo) all prayſe to hys mayſter and ſauioure. Soo doeth bleſſed Saynt Jhon the euangelyſte, in the name of hym ſelfe, and of all other holy men, be they neuer ſo iuſte, make this open con-

Roma.11

Gala.3.

Pro.24

Luce.i.

Jhon .i. and 2

fession. If We saye, that We haue no synne, We deceiue oure selues, and the truthe is not in vs If We knowledge our synnes, God is faythe, full and iust, to forgyue vs our synnes, and to clense vs from all vnryghteousnes. If We saye We haue not synned, We make hym a lyer, and hys Wordes is not in vs. Wherefore the wyse mā
Eccles.7 in the booke called Ecclesiastes, openlye declare the that there is not one iuste man vpon the earthe, that dothe good and synnethe not. And Sayncte Dauyd
Psal.2 is ashamed of hys synne, but not to confesse his sinne Howe ofte, howe earnestelye, and howe lamentablye dothe he desyre Godes greate mercye, for his great offences, and that GOD shoulde not enter into iudgemnnte with him. And agayne, howe well way e the this holye man his synnes, when he confesseth, that they be so many in number, and soo hydde, and harde to vnderstande, that it is in maner vnpossyble, to knowe, vtter, or number them. Wherefore he ha-
Psal.19. uynge an earnest, and depe contemplation, and consyderation of his synnes, and yet not commynge to the bottome of them, maketh supplication to GOD, to forgyue him his priuye, secrete, hydde synnes, to the knowledge of the whiche, he cannot attayne.
He wayeth ryghtlye his synnes, from the ozygynall roote, and sprynge heade, perceyuynge inclynations prouocations, styrringes, stingynges, buddes, braunches, dregges, infections, tastes, felinges, and sentes, of them, to cōtinewe in him stil. Wherefore he sayeth. Marke, & beholde, I Was conceiued in sinnes.

He

He sayth not sinne, but in the plurel number, sinnes: forasmuche, as out of one, as fountayne, springeth all the reste.

And our sauiour Christ saith, there is none good but God, and that we can do nothing that is good, without hym, or no man can come to the father, but by him. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone all that we can do. He preferreth the penitent Publicane, before the proud holye, and glorypouse Pharisey: He calleth himselfe a phisition, not to them that be hole, but to them that be sycke, and haue nede of his salue, for theyr sore. He teacheth vs in our praiers, to reacknowledge oure selues synners, and to aske forgeuenes, and delyueraunce from al euils, at our heauenly fathers hande. He declareth that the synnes of oure owne hartes, doo defyle oure owne selues. He teacheth that an euyll worde, or thought deserueth condempnation, affyrmyng, that we shall geue an accompte, for euerye idle worde: He sayeth, he came not to saue, but the shepe that were vtterlie loste, and cast awaye. Therefore fewe of the proude, iust, learned, wise, perfite, and holy Phariseis, were saued by hym, because they iustifyed them selues, by theyr counterfeyte holynes, before men. Wherefore good people, let vs beware of such hipocrisie, vaineglorye, and iustifying of our selfes. Let vs loke vpō our feete, and then downe oure Peacockes fethers, downe proude hart, downe vayne claye, fraple, and byrtle vessels. Of our selues we be crabtrees, that can bring forth no appels, we be of our selues, of such Math. 6.

earthe, as can bring forth but wedes, nettels, brambles, bryers, cocle, and darnel. Oure frutes be declared in the fifte chapiter to the Galathians. We haue neyther fayth, Charity, hope, patience, chastitie, nor anye thynge els that good is, but of God, and therefore these vertues be called there, the fruytes of the holy ghost and not the fruites of man. Let vs therefore, acknowledge oure selues before God, (as we be in dede) miserable and wretched sinners. And let vs earnestly repent, and humble our selues hartely, to crye to God for mercye. Lette vs all confesse wyth mouthe, and harte, that we be full of imperfections. Let vs knowe our owne workes, of what imperfection they be, and then we shall not stande folyshelye, and arrogantly in our owne conceytes. For truely, there is imperfections, in oure best workes: we doo not loue GOD, so muche as we are bounde to doo, with all oure harte, mynde, and power: wee do not feare God so muche as we oughte to do: wee do not praye to God, but wyth great and many imperfections. We geue, forgeue, beleue, loue, and hope vnperfectlye: we speake, thynke, and doo vnperfectlye, we fyght agaynst the deuyll, the worlde, and the flesche, vnperfectly. Let vs therfore, not be ashamed to confesse playnely oure state of imperfection: yea, let vs not be ashamed to confesse imperfection, euen in all our workes: Let none of vs be ashamed to say with holy S. Peter: I am a synfull man. Let vs all saye wyth the holy Prophet Dauyd, We haue sinned wyth our fathers, We haue done amysse, and

Luke. 5.

Psal. 160

and dealte wyckedlye. Let vs all make confessyon wyth the prodigall sonne to oure father, and saye with hym: We haue synned agaynst heauen, and before thee (O father) we are not worthye to be called thy sonnes. Lette vs all saye wyth holye Baruche: O Lorde our God, to vs is worthely ascrybed shame and confusyon, and to thee ryghteousnes. We haue synned, We haue done wyckedly, We haue behaued our selues vngodlye, in all thy ryghteousnes. Let vs all saye wyth the holy prophete Danyell: O Lorde, ryghteousnes belongeth to thee, vnto vs belongethe confusyon. We haue synned, We haue bene naughtye, We haue offended, We haue fled from the, We haue gone backe frome all thy preceptes, and iudgementes.

Luce. 15

Baruch. 2

Danicl. 9

So we learne of all good men, in holy scrypture, to humble oure selues, and to exalte, extoll, prayse, magnifye, and glorifye God.

Thus ye haue harde, howe euyll we be of our selues, how of our selues, & by our selues, we haue no goodnes, helpe, nor saluatyon: but contrarywyse, synne, dampnatyon, and deathe euerlastynge: whyche yf wee depely wyghe, and consyder, we shall the better vnderstande, the greate mercy of God, and howe our saluacion commeth onely by Chryste: for in oure selues, as of our selues, we synde nothynge, whereby we may be delyuered from thys miserable captiuitye, into the whyche we were caste throughe the

enuys

enuye of the deuyll, by transgressyon of Godes commaundement, in our fyrste parent Adam. We are all become vncleane: but we all of our selues, are not hable to clēse our selues, nor to make one an other of vs cleane. We are by nature, the chyldren of Gods wrathe: we are not hable of oure selues. to make vs the chyldren and inheritours of Gods glorye. We are shepe that runne astraye: we cānot wythout goddes grace, and helpe, come agayne to the shepe folde: so great is our imperfection and weakenes. In oure selues therefore, maye not we glorye, whyche of oure selues are nothynge but synnefull, neyther maye we bragge of our woorkes that we doo, whyche all be so vnperfecte and vnpure, that they are not of them selues, hable to stande before the ryghteous throne of GOD, as the holye Prophete Dauid sayeth:

1.Petr.2

Enter not into iudgemente wyth thy seruaunte, O Lorde, for no man that lyuethe, shalbe founde ryghtuous in thy syghte. To God therefore, muste wee flye, or els shall we neuer fynde peace, rest, and quyetnes of conscyence, in oure hartes. For he is the father of mercyes, and God of all consolation, he is the Lord, wyth whome is plenteouse redemption. He is the God, whyche of hys owne mercy saueth vs, and setteth out hys charitye, and exceadynge loue toward vs, in that of hys owne voluntary goodnes, when we were perysshed, he saued vs, and prouyded an euerlastynge kyngedome for vs. And all these heauenly treasure are gyuē vs. of hys mere mercy, freelye. And for whose sake. Tru-

Psal.129

lye

lye for Jesus Christes sake, that pure, and vndefiled Lambe of God. He is that dearely beloued sonne, for whose sake, God is fully pacified, satisfyed, and sette at one with man. He is the Lambe of God, whyche taketh awaye the synnes of the worlde, of whome it maye be truely spoken, that he dyd all thinges well, and in his mouthe was founde no craft, nor subtyltye. Lykewyse he maye saye, the prynce of the worlde came, and in me he hath nothinge. He maye saye, also whiche of you shall reproue me of anye faulte. He is that hyghe and euerlastynge preiste, whyche hathe offred him selfe to God, when he instituted the sacrament of the Aultar, and once for all, in a bloudye sacrifyce, done vpon the crosse, with whyche oblatyon, he hath made perfecte for euermore, them that are sanctifyed. He is the mediatoure, betwene God, and man, whiche payed our raunsome to God, wyth his owne bloude, and with that, hathe clensed vs from synne. He is the Physition, which healeth all oure dy seases. He is that sauioure, which sauethe the people from al theyr sinnes. To be shorte, he is that flowing and mooste plenteous fountayne, of whose fulnes, all we haue receyued. For in him are all the treasures of the wysedome, and knowledge of God hydden. And in hym, and by him, haue we from God the father, all good thinges, perteynyng eyther to the bodye, or to the soule. O howe much then, are we bounde to this our heauenlye father, for these his greate mercyes, whiche he hath so plenteously declared vnto vs, in Christe Jesu our Lorde, and sauioure. What thankes, worthye, and sufficient, can we giue to hym: Let

i. Peter 2

i. Ihon. 3

Math. 1.

vs

vs all with one accorde, burste oute with ioyfull voy-
ces, euer prayseynge, and magnifyenge thys lorde of
mercy, for his tender kyndenes shewed to vs, in hys
dearely beloued sonne Iesus Christe oure lorde.

Let vs nowe learne to know our selues, our frail
tie, and weakenes, withoute anye ostentatyon, or
boastynge of oure owne good dedes, and meryttes.
Let vs also knowledge the exceadynge mercye of
God towarde vs, and confesse, that as of our selues,
commeth all euyll, and dampnation, soo lykewyse of
hym commeth all goodnes and saluation, as GOD
him selfe sayeth by the Prophet Oze: O Israel, thy
Oze.13. destruction commethe of thy selfe, but in me
onely is thy helpe and comforte. If wee thus
humblye submyt our selues in the syght of God, we
maye be sure, that in the tyme of his visitatiō, he wyll
lyfte vs vp, vnto the kyngdome of his dearely
beloued sonne, Christ Iesu oure Lorde, to
whome with the father, and the holye
ghost, be al honoure and glo-
ry for euer.
Amen.

Io. Harpes. sacræ theologiæ professor,
Arch. London.

An Homelye of the redemption of man.

IT Was declared vnto you, good chriſten people, in the laſt homelye, howe oure fyrſt parentes Adam and Eue, were by the ſynguler goodnes, and eſpecyall fauoure of almyghetye God, created ryghte worthye creatures, and in the eſtate of parfytte innocencye. It was alſo ſhewed howe thoroughe diſobedience to theyr creator, they brought them ſelues, and al mankynde, into the eſtate of euer laſtynge dampnation. Nowe ſhall you conſequentlye heare, of the deliueraunce of man, out of that dampnable eſtate, that is, of our redemption. For the vnderſtandyng whereof, you muſt perfytelye beare in mynde that the whole nature of man both in bodye and ſoule, was thoroughe orygynall ſynne, greatelye defiled, For the ſoule which is the cheefe parte of man loſte thereby the eſpeciall gyftes of grace, wyth whiche it was indued in the creation, and beſydes that, it was alſo maymed in the gyftes of nature, as in memorye, intellygence, wyll and other lyke, And the bodye whyche is the inferior parte it alſo was by the meanes of orygynall ſynne, brought to the neceſſarye eſtate of mortalitie, ſo that it muſte nedes dye,

and was throughe that synne of our sayde fyrste parentes, made weke, and brought to be subiecte, to sondrye kyndes of infirmities, and sykenes, and nother coulde God, of his iustyce, receaue man agayne to fauor, and state of eternall lyfe (beynge thus in bodye and soule, by hys owne defaulte defyled) vnles he were fyrst made pure, and cleane, agayne nether man was able to helpe him selfe herein, no, nor yet anye angell at al. Wherefore, almyghtye God (whose mercy excedeth al his workes) pytieng the wretched case that mankynde was in dyd appointe, euen from the begynnynge, hys onelye sonne, the seconde personne in trinitie, to be the sauiour of the worlde, and to restore man againe, to perfit clennes, both in body, and soule, and that, by the waye of very iustyce, in making a ful amendes, and payinge a sufficente raunsome for synne. And this sonne of God (accordynge to the wyll of his father) dyd take vpon hym the nature of manne, ioyninge to his euerlastinge Godheade, the whole, and perfyte nature of manhode, not makynge that nature of man, which he toke a newe of nothing as he dyd heauen and earth, nor yet makynge it, of a clod of earth, as he did ỹ bodye of Adam, but he toke the nature of man, of the very substaunce of the Vyrgyn Marye hys mother, that like as Adam and Eue brought them selues, and al their posteritie, throughe sinne, into the estate of eternall dampnation, so Christ takynge vpon him, the verye selfe same nature, being descended from Adam and Eue, vnto the Virgin Marye, and of her beynge taken, and ioyned in hym to the godheade, in vnitie of person, shoulde by his innocen-

nocency, & through death, willyngly suffred in that his most innocent body, not onely hym selfe become immortal mã, & haue glory euerlasting, but make so many also partakers of lyke blessednes, as shuld enioye the merytes of his passion. Wherfore, it is a very pernicious errour, to thinke that Chryst toke not hys flesche, of the verye flesche of the blessed Vyrgyne Mary his mother. Howe could his death haue done me good, if it were not of the same nature that I am of: and therfore S. Paule in his second chapiter of his Epistle to the Hebrues sayeth. *Qui sanctificat, & qui sanctificãtur, ex uno omnes.* That is, He that sanctifyeth, and they whych are sanctifyed, are all of one. And wythin a lytle after he sayeth farther, *Debuit per omnia fratribus assimulari, ut misericors fieret, & fidelis pontifex, ad deum, ut re propitiaret delicta populi,* that is, Chryst muste in all poyntes, become lyke to hys brethren, that he myght be a mercifull and frutefull Bishop to Godward, to procure mercye, or the sinnes of the people. If Chryst toke not the flesh of ỹ Virgin Marye, howe is that promyse fulfylled, which God made immediatly after the fall of our fyrst parentes when he thrust them out of paradise, at whych time, he sayd vnto the serpent (as it is written in ỹ thyrde chapyter of Genesis) I will set enmitie betwirt thee, and the womans sede, and it shall treade downe thy hedde: Lo howe mercifully God dealeth wyth mankynde, He promysed that one shoulde be borne of the sede and stocke of Eue, whych should Hebr.ii. Gene.3.

banquished our ghostly enemie the deuill. Nowe in that he calleth hym the sede of the woman, he moste plainelye declareth, that he must nedes haue in him the selfe same nature that the woman had. Agayne God makynge the second promyse of the same sede, to come of the stocke of Abraham the patriarke, said vnto Abraham (as is witnessed in the .xxii. of Genesis) In thy sede shall all the nations of the Genes. 22 worlde be blessed, and many hūdred yeares after that he promysed lykewise kyng Dauid, that, ỹ sede should come of him to. Which promises of almighty God, were not to be verified in Christ, if he toke not the substaunce of his flesh, of the Virgyn Mary hys mother. But here it may seme straunge to some, ỹ al myghty God (seinge he intēded from ỹ beginnig, to sēd his sōne into the worlde, to be incarnat for mans redemption) did defer the sending of hym so longe, that is, the space of foure thousande yeares or theraboute. To whome it is to be aunswered, that the longe taryinge of Chryste, before he was incarnate, came not of lacke of good wyll in God, towardes vs but of vnredynes, and lacke of good dysposition, to receyue hym on our partes. For yf Chryste shoulde haue cummen in the beginnynge of the worlde, men would haue thought, that if God had suffered them to vse their owne natural powers, they would haue attayned saluation well inough, without any other helpe on Goddes parte. Agayne, thoughe after long experyence, and trauayle of man, folowing the onely lyghte of nature, it was euidente, that he neded a speciall ayde from G O D, to the attaynynge

of

of euerlastynge lyfe, yet the worlde myghte haue demed, that in case God of hys goodnes, had geuen vnto manne some specyall lyghte, and knowledge of hys wyll and pleasure, that then vndoughtedlye, wythout farther helpe, he folowynge suche specyall lyght, and knowledge, myghte be able well inoughe to attayne to euerlastynge lyfe. Therefore, to take all suche excuses awaye, and that we shoulde playnelye vnderstande, that after we once fell into sinne, neyther the lyght of nature in vs, neyther the knowledge of the wyll of god, by specyall reuelatyon opened vnto vs, was able to helpe vs, god suffred mankynde to trauel, fyrst by the lyght of nature, secondly by the lawe of Moyses, and yet man ranne styll farther, and farther, into damnatyon. Whereby it appereth, that though knowledge of the truthe be necessarye, to the attayninge of euerlastynge lyfe, yet suche knowledge (be it neuer so great) beyng in a man corrupted with synne, is to feble and to weake to purge hym of sinne. For purgation & clensyng of sinne, commeth by some other meanes, beslydes ỹ knowledge of the truth: and therefore S. Paule, in the fyrste chapter of hys epistle to the Romaines, most plainly affirmeth, that in the tyme of ỹ lawe of nature, men knewe inough of God, but yet, not wythstandyng theyr knoledge, they fell into abhominable idolatry. The wordes of S. Paule, in that place are these. So muche as may be knowen of god, is manifest in them (that is to saye, in those whiche lyued vnder the lawe of nature, from Adam vnto Moyses) For his inui-

sible

sible thynges, euen his eternall power, & godhed, were sene of thē, beynge vnderstanded by the workes of the creatiō of the world, so that they are wythout excuse, bycause, that when they knewe God, they glorifyed hym not as god nether were thankefull, but became ful of vanitie in their imaginacions. And as ỹ lyghte whyche men had by the lawes of nature, was not of force, to kepe them from synne so nether the lawe of Moyses, beynge opened from god hym selfe by speRoma. 2. cial reuelation, could suffice to ryd mā from sinne (as S. Paule in the seconde chapiter of his forsayde epistle testifieth sayinge) Behold thou art a Jew, and thou doest reste in the lawe, and doest glory in god, and doest knowe hys wyll and pleasure & beyng instructed in the lawe, thou doest allowe that is best, and doest truste that thou art a guyde of the blynde, a lyght to thē whyche are in darkenes, an instructour of the folyshe, a mayster of the ignorannte, and that thou knowest by the lawe the fourme of scyens & truthe but yet thou that teachest othere, teachest not thy selfe, thou ỹ prechest agaynste aduoutri, art an aduoutrer thy selfe, thou that dooest defye Idoles, committest sacryledge thy selfe, thou that doest glorye in the lawe, through transgressynge of the lawe, doest dyshoner

honour God, for the name of God, throughe you, is blasphemed amongest the gentyles.

Thus it is euydent, by the doctryne of Saynte Paule, that nother by common lawe of nature, nether by the specyall knowledge of the lawe of Moyses, man was able to auoyde eternal dampnation but that he neded, besides such knowledge, of some other helpe, that is, of amendes, to be made for his synnes, and thereby, to be reduced into the fauour of god agayne, and to haue aboundaunce of grace geuen vnto hym, by whiche grace he should both in hys knowledge be ꝑ better establisshed, & be able also according to knowledge o. ꝑ truth, to walke in the truthe. For this amendes to be made, the second person in trinytie, being god immortall, became mortall man, & was made in all partes like vnto one of vs, sinne onely excepted, and he did vnite vnto his godhead, the bodye and soule of man, in vnitie of person, in such a meruelous sort, that as in vs, the body beinge of one nature and the soule being of an other nature, doo make yet but one person, so in him the nature of God, and the whole perfecte nature of man, doo make but one person. Of this incomprehensible vnion of the godhed & manhed in Chryst, S. Jhon speaketh in the first chapter of his gospell saying. *Verbum caro factum est, et habitauit in nobis* the Worde (that is the sonne of God) Was made flesche (that is man) and dWelte amongeste vs, he dwelte here on the earthe, as scrypture declareth, aboue .xxxiii. yeares, and when he hadde fullylled all thynges, accordynge to the sayinges of the holy Ihon. 1.

ly prophetes, which were to be fulfylled of hym be-
fore his passion, then he suffred death willyngly, yea
the death of the crosse, by such payne, wrongefully
procured of the deuil agaynst him, to raunsome man
kynde out of captiuitie, which it sustayned vnder the
deuyll most iustely, and that this raunsome shoulde
be perfit, he suffred sondry sortes of mooste spytefull
wronges, and intollerable paynes, and tormentes, in
his most pure, and innocent body, as buffetynge, bin-
dinge, scourgyng, plattinge on his head a crowne of
thorne, hangyng on the crosse, pearcynge of hys han
des and fete with nayles, openynge of hys side with
a speare, and shedynge of hys moste precyous bloude
which passion of hys as it is a mooste parfytte myr-
roure, and glasse for vs, therein to beholde the exce-
dynge greate loue of god towarde vs, wh yche spa-
red not his onelye sonne, but for vs all gaue hym to
dye, so it is a sufficient occasion, to brynge all men in
extreme hatred of the deuyll, and synne, from daun-
ger of whome, mankynde coulde not be rydde, but
onely by so paynefull a death, of the sonne of god.
What can we loke for at gods handes, yf we synne
from hencefoorth, but wrath and vengeaunce, seynge
he hath once deliuered vs from synne, by so mercifull
a meanes. All that our sauioure Chryste suffered, he
wyllingelye suffered for our synnes, hym selfe hauing
neuer deserued anye whyte of payne, as whoo neuer
synned. And yet his passion, thoughe it be in it selfe a
sufficiente raunsome, for the synnes of the whole
worlde, yet it taketh not place in all men, not for in-
sufficiencye in it selfe, but for defaulte in them, that

should

should condignelye receaue the merites thereof. For
thys you must knowe, that God requyreth in vs cer-
tayne thynges, to be accomplyshed by our owne wyll
and consent, without the whyche, we can not be sa-
ued, no more, than yf Chryste had neuer dyed for vs.
What thynges these are, shalbe hereafter declared
vnto you, In the meane season, lyfte vp your hartes
and open them a wyde, to receaue in, vnto them, a
greate loue towardes God, who so nobilye created
vs, and when we through oure owne default, were
fallen into the estate of endles mysery, and wretched
nes, so mercyfullye redemed vs, by the passyon, and
death of hys onely sonne our sauiour Chryst. Remem
ber that synne, and nought els, brought vs fyrst oute
of Godes fauoure, and that to take awaye synne, the
sonne of God was incarnate, and suffered moste
paynefull death on the crosse, and therefore hereaf-
ter, flee you all kynde of synne, and fyght incessantlye
agaynste your ghostlye enemye the deuyl, who beinge
vanquyshed by Chryst, is not able now to ouerthrow
vs, yf we, in the ryght fayth of Chryst, valiantly with
stand hym, which to doo, graunte vnto vs, the blessed
trinitye, the father, the sonne, and the holye
ghost, to whome be all honour, and glo-
ry, worlde wythoute ende.
Amen.

Io Harpersfeld, sacræ theologiæ Professor
Arch. London.

An homely declaryng howe the redempty-on in Chryst is appliable to vs.

ALthough the deathe and passion of our sauiour chryste, be in value a sufficyent raunsome for the synnes of the whole worlde, yet in effect it taketh not place in ỹ whole worlde. For neyther Turke, Jew, nor infidell, wãtyng beleyse in Chryste, can take good by the death and passyõ of Chryst, the scrypture most manyfestly affyrmyng in the. xvi. chapiter of S Marke, that Whosoeuer dothe not beleue shall be dampned. Agayne, euyll lyse, bryngeth to the euyll lyuer, eternal death, beleue he neuer soo well. As S. Paule wytnesseth, in the. v. chappter of hys Epystle to the Galathians, where he sayth: Walke after the spyryte, and fulfyll not the lustes of the fleshe. For the flesche lusteth contrary to the spyryte, and the spirit contrary to the flesche. These are cõtrary one to another, so that you do not what ye woulde. But and if ye be led of the spirit, then are ye not vnder the lawe. The dedes of the flesche are manyfest Whych are these aduoutry, fornicatyon, vnclennes, wãtonnes

Mark. 16.

ydola

ydolatrye, Wythcrafte, hatred, varyaunce, contention, Wrathe, stryfe, sedytyon, sectes enuye, murdre, dronkennes glotteny and suche lyke of Whych I tel you before (as I haue told you in tyme past) that they Whyche commit suche thynges, shall not inherit the kingdō of heuen. Thus you perceaue that to ỹ enioyinge of the death and passion of Chryst, these two poyntes are requysit of our behalfe, the one, to beleue ryghtly, the other to lyue bpryghtly, whyche two poyntes, no man is able otherwyse to knowe (excepte it be by special reuelation from God) but onely by the catholyke churche, whych catholyke churche, our sauioure Chryste hath appoynted, to be the onelye scoole, for all men to come and repayre vnto, to learne suche truthe, as is mete for them to know, for the attaynynge of euerlastynge lyfe. Thys catholyke church and no other cōpany, hath ỹ true vnderstandinge of scrypture, & the knowledge of all thynges necessary to saluatyon. To thys churche, Chryst maketh promis, in ỹ. xvi. of Jhō saying: When that spirite of truthe shal come he shal teache you all truth, To thys churche also he maketh that other promis, wrytten in the. xxviii. of Mathew, where he sayeth: Beholde I am Wyth you, to the ende of the Worlde. Thys catholyke churche, thus gouerned by the holy Ghost & assysted alwayes of Chryst hym selfe, neuer yet fayled, frō the tyme of the Apostles, hitherto, ne shal fayle, to ỹ worldes ende, nether can it be deceaued in any necessarye

Iohn.16.

Math.28.

truth, accordyng as Chryste promyseth in the. xvi. of
Mathewe, sayinge. That hel gates shall not pre-
Math. 16. uayle agaynste the churche. Wher, by hel gates
he meaneth errour, as yf he had sayd, that the catho-
lyke churche shall neuer be ouercome wyth erroure,
For thys cause S. Paule in the third chappter of his
Timoth. 3. fyrst epystle to Timoth, calleth the catholyke church
the pyller and grounde of truth. Thys catholike
churche, muste in all ages nedes be an open knowen
church, and such a companye, as amonge whiche, the
trueth is openly preached, elles Chryste wouldе not
haue sayde, (as it is wrytten in the. v. of Mathewe)
Math. 5. A citye that is set on a hyll, can not be hyd, ne
ther do men lyght a candell, and put it vnder
a buchel but on a candelstycke, and it geuethe
lyght vnto all that are in the house. Wherefore
they do great iniurye to Chryste whych say, that the
catholyke church is an vnknowen churche, seinge it
is that citie, whych our sauiour there ment, and that
candell, of whyche he there speaketh. So manye as
dyuyde them selues from thys open knowen Church
of Chryste, and refuse the doctryne thereof, thoughe
they be neuer so diligent in readyng of scripture, yet
shall they neuer truelye vnderstande scrypture, but
runne contynually farther and farther into erroure
and ignorаunce, eue as a man that is once out of hys
way, the farther, and faster he goeth furth, the more
2. Peter, 1. he leseth hys labour. Saynt Peter therefore in the
fyrst Chapiter of hys second epystle, geueth vs a most
certayne and sure rule, whyche yf we folow, we shall
not

not fayle, ryghtly to vnderstand scrypture: hys rule is thys. Ye haue (sayth he) A ryght sure Worde of prophecye, Wherevnto yf ye take hede, as vnto a lyght & shynethe in a darke place, you doo Well vntyll the daye da Wne, and the daye starre aryse in your hartes. So that you fyrste knowe thys, that no prophecie in the scrypture hath any pryuate interpretation. For the scripture came neuer by the Wyll of man, but holy men of God spake, as they Were moued by the holy ghost. Here you se, howe sayntе Peter wylleth euery man, fyrste of all, to knowe, that scrypture must be vnderstanded after the generall meanynge of Chrystes churche, and not after the pryuate interpretation of anye seuerall man, or companye, And in the thyrd chapyter of the same Epystle he sayethe further, that in. S. Paules epystles, are manye thynges harde to be vnderstanded, Whyche they that are vnlearned & vnstable, doo peruerte, as they doo also the other scryptures, to theyr owne destructyon, ye therefore beloued (seynge you be Warned afore hande) beWare leaste ye, Wyth othere men, be also plucked a Waye through the erroure of the Wycked, and fall from your owne stedefastnes. Lo here. S. Peter telleth the verye cause, whye men mysvnderstand scrypture, whyche is lacke of knoweledge, and

2. Peter. 3.

lacke

lacke of constancye, when men ether throwe ignorannce, or throughe inconstancye, swerue from the catholyke meanyng, and folowe pryuate interpretation. Such men, he sayeth, do peruert the scryptures to theyr owne destructyon. Saynt Paule also wrytynge to Timothe, and willyng hym to be earnest in the study of scrypture, geueth hym wythall thys foresayd rule, saying in the very ende of hys fyrste epystle. O Timothe, kepe sure that Whyche is committed to thy custodye, and auoyde newe fangled termes, and bostynge of science, falsely called, Whyche scyence Whyle some dyd profes they haue erred from the faythe. The thynge whych S. Paule sayethe was commytted to Tymotheies custodye, was the truth of the catholyke fayth whyche he sayethe, some fell from, by reasone of newe fangled termes, and by reasone also, that they toke vpon them knowledge, beynge in dede ignorannte.

And in the thyrde chappter of hys seconde epystle to Tymotheye, he further sayth. Contynue thou in the thynges Whyche thou haste learned, Whyche also were commytted vnto the. S. Irenens also (a blessed martyr, and verynyghe to the tyme of the Apostels, a man of great learnynge, and no lesse vertue, and suche a one, as by the consente of all men had the perfyte knowledge and vnderstandyng of scryptures) in hys thyrde boke agaynste Valentyne the archheretyke, and in the fowrthe chappter of the same boke sayeth, touchynge the catholyke churche in thys maner. We muste not seke the tru-

2 Timoth. 3.

Irene, in his third boke

eth

eth among other, seyng we maye easely take it of the churche, for as muche as the Apostles haue fully lefte wyth it (as in a ryche tresury) all truthe, ẏ who so lysteth, maye thence take the drynkes of lyfe, for thys is the entre to lyfe All other are theues, and robberes, wherefore them must we auoyde, & that doctryne that the churche teachethe, we muste loue. & wyth great dylygence embrace the tradityon of the truthe. For what and yf a controuersy shoulde happen to ryse vpon neuer so smal a questyon oughte not men in that case to haue recourse to the most auncient churches, in whyche the Apostles were conuersaunte, and there learne the truthe in that controuersye? ye what & yf the Apostles had lefte behynde them no wrytynge at all, muste we then not haue folowed the order of tradytyon, delyuered by them to suche as they commytted the churches vnto? to whyche tradicyon manye barbarous natyons beleuyng in Chryst do geue credite, wyth out any other wrytinge, then that whyche is in their hartes wrytten, All thys wrytethe Irene us, and within a lytle after he sayethe: Yf to these barbarous nations, anye man shoulde preache in their owne language, these inuentions of heretykes

against Valentine. chap. 4.

heretikes, by and by they Woulde stoppe there eares, and fly as farre as they could from hym and not once here hys blasphemous talke. thus sayeth S. Ireneus. Nowe yf chrysten people at thys presēt, would folowe thys trade, whych this blessed martir here speaketh of, thē shoulde no mā runne into herely, but all men shuld cleue fast vnto ỹ whole some doctryne of the catholike church, & abhorre and detest, whatsoeuer any precher would vtter vnto thē contrary to the same. For whosoeuer preacheth any doctryne, not agreable to ỹ general receiued doctrin in the open knowen church, he it is & suche as be lyke to hym, of whō our sauiour byddeth vs to beware, saing in ỹ. vii. of Mathewe: Beware of false pro-
Math. 7. phets, Wyche come to you in shepes clothyng but inwardelye they are rauenynge Wolues. Our sauiour calleth them wolues, for ỹ they deuour ỹ soules, of so many as geue credyte vnto thē, he sayeth farder of them, that they come in lambes skines because they pretende the worde of God, and therewyth bleare the eyes of poore simple men, and make them beleue, that it is as they saye, where in dede, whatsoeuer is taught contrary to that, that all chrystendome openly teacheth, and from tyme to tyme hath taught, is false, and cannot possyble be true, vnlesse we wolde sai, ỹ chryst hym selfe were not tru. For he promiseth ỹ hym selfe wyl be for euer wt ỹ churche, and that ỹ holy ghost, shall for euer gouerne the same Forasmuche than, as there is no other schole on the earth

earth, for men to learne theyr duetye towardes god, and the worlde, but the catholyke churche, nor no other doctrine, auayleable to eternall lyfe, but that whiche the catholyke churche teacheth, therefore all chriſten people are required, to make a ſolemne vow at their baptiſme, to beleue the catholyke churche. And he that ſo doth, is in an aſſured trade of ſaluatyon, yf in his conuerſation, he folowe the ſame, but contrarywyſe, he that beleueth it not, is in a mooſte certayne eſtate of euerlaſtynge dampnation.

Wherefore, that you maye knowe, what the catholyke churche doeth in all poyntes beleue, there ſhalbe hereafter perticulerly, ſet fourth vnto you, the ſeuerall matters requiſite to be beleued, and practyſed of all chriſten people, that no man maye haue iuſt cauſe hereafter, to pretende ignorannce, but all men being ſufficiente inſtructed, maye by folowynge ſuche doctryne, attayne to euerlaſtynge lyfe, whyche ſende vnto vs al the bleſſed trynytie, the father, the ſonne, and the holy goſt to whō be al honour and glory, world without ende.

Amen.

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✠An Homelye of Christian loue, or Charitie,

For almuche as the pithe, and summe, of al thinges, whiche be conteined, eyther in the lawe, or in the prophets, doth stande and consiste, in ỹ loue of God, and in the loue of onre neyghebour, as our sauioure Christ doth plainelye testifye, in the .xxii. Chapiter of saynte Mathewe sayinge: One of the Pharises beinge a doctoure of the lawe, temptinge, did aske him, and saye, maister What is the great cõmaundemẽt in the law. Jesus answeringe, saide vnto him. Thou shalt loue thy lorde God, with al thie harte, with al thy soule and with al thie hole minde, this is (sayeth he) the greatest, and firste commaundement. And the seconde is like vnto it. Thou shalt loue thi neighboure, as thy selfe and of these two commaundementes, al the lawe doth hange and the Prophetes.

And forasmuche also, as we can not loue God well, excepte we do loue oure neighboure, in a due order ne yet loue oure neyghboure, well, excepte wee doo loue

loue God in that due order, that we oughte to doo, Saynte Jhon the euangelyste so testifyeng and declarynge, in the thirde and fourthe Chappters of his fyrst canonicall Epistle. And fynallye forasmuche as he that loueth not after this sorte, is by the testymonye of the sayde S. Jhon, in the sayde thyrde Chapiter iudgest to be in death, therefore it is ryghte expedient and necessarye, to haue alwayes thys loue, whiche nowe in oure vulgare tongue, and common talke, is ofte named by the name of charytie, but berye megerly and coldely practised, and lette further in dede, as it shoulde be. And of truth, yf we woulde iudge vpryghtly and well, we oughte to saye, that of all thynges that be good, to be taught vnto Chrysten people, there is nothinge more necessarye to be spoken of, and dayely called vpon, then charitie, aswell for that all maner of workes of righteousnes, be conteyned in it, as also that the decaye thereof, is the ruine of the worlde, and banishmente of vertue, and the cause of al vyce. And forasmuche, as almost euery mā maketh & frameth to himselfe a charitie, after his owne appetite, and howe detestable so euer hys lyfe be, both vnto God and manne, yet he perswadethe with him selfe, styll that he hathe charytye. Therefore you shall heare nowe a true and playne descryption of charitie, not of mens imagination, but of the very woordes and example of oure Sauioure Jesus Chryste. In whyche description, euerye manne as it were in a glasse may consyder hym selfe & see playnelye, withoute erroure, whether he be in true Charytye or not.

charitie is to loue God, with all oure harte, wythall our lyfe, with all our powers, & with al oure strength **With all our harte**, that is to say, that our hartes mynd, & studye, be set to beleue hys worde, to truste in hym, and to loue hym aboue all other thynges which we doo loue best, in heauen or in earthe.

With all our lyfe, that is to saye, that oure cheyfe ioye and delyte be set vpon hym, and hys honoure, and oure hole lyfe geuen vnto the seruyce of hym, aboue all thinges, with hym to lyue, and wyth hym, to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth hys father or mother, sonne or doughter, house or land, more then me (saith Chryst) is not worthy to haue me. **Wyth all oure powers**, that is to saye, that with oure handes, and feete, with our eyes, and eares, oure mouthes, and tongues, and with all other partes & powers, bothe of bodye and of soule, we shoulde be geuen to the kepyng, and fulfyllynge of hys commaundementes.

This is the fyrst and the principall parte of charitie, but it is not the whole. For charytie, is also to loue, euerye manne, good and euyll, frende and foe. And whatsoeuer cause be geuen to the cõtrary, yet neuertheless, to beare good wyll and harte vnto euerye man, to vse our selues wel vnto thē, aswell in wordes and countenaunce, as in all oure outewarde actes, and dedes. For so Chryst hym selfe taught, and so also he perfourmed in dede. And of thys loue that wee ought to haue amongest our selues, eche to other, he instructeth vs thus (Mathewe. v.) **Ye haue**

heard

heardeit taught in tymes paste. Thou shalte loue thy frende, and hate thy foe, but I tell you, loue your enemies, speake well of them, that dyffame you, and do speake euyll of you, do wel to them that hate you, praye for them that vex and persecute you, that you maye be the children of youre father that is in heauen. For he maketh the sunne to rise both vpon the euil and good, and sendeth rayne to the iuste & to the vniust. For if you loue them that loue you, what reWarde shal you haue, Do not the Publicans lykeWise. And yf you speake wel onelye of them that be youre brethren, and dearelye Beloued frendes, What greate matter is that, Doo not the heathen the same also: These be the very woordes of oure sauy our Christe him selfe, touchyng the loue of our neighboure. And forasmuche as the Pharyseis, with their gloses, had corrupted and almoste clearelye stopped vp, the pure well of gods lyuelye woorde, teachynge that thys loue and charitie, pertayned onelye to a mans frendes, and that it was sufficient for a manne to loue them whiche doo loue hym, and to hate hys foes, therefore Christe dyd open thys well agayne, purged it, and scoured it, by geuynge vnto hys godlye lawe of charitie, a trew and cleare interpretation which is this, that we ought to loue euery mā bothe

frend

frende, and foe, addynge thereto, what commodytye we shall haue thereby, and what incommodyty by doinge the contrarye. What thinge canne we wysshe so good for vs, as the heauenlye father to repute, and take vs for his chyldren. And thys shall we be sure of (sayth Chryst) yf we loue euerye man, wythout exception. And yf we doo otherwyse sayeth he we be no better than Pharises, Publicans, and heathen personnes, and shal haue oure rewarde with them, that is, to be excluded frō the number of godes electe childzen, and from his euerlastynge inheritaunce in heauen. Thus of true charitie, Chryste taughte that euerye man is bounde to loue god aboue al thynges, and to loue euerye man, frende and foe.

And thus lykewyse, he dyd vse hym selfe, exhortynge hys aduersaryes, rebukynge the faultes of his aduersaryes, and when he coulde not amende them, yet he prayed for them. Fyrste he loued God hys father aboue al thinges, so muche that he soughte not hys owne glorye and wyl, but the glorye and wyl of hys father. **I seke not** (sayde he. Jhon. v,) **mine owne will but the wil of him that sente me.** Nor he refused not to dye, to satysfye hys fathers wyl sayinge Math. xxvi. **yf it maye be let thys cuppe of deathe goo from me, yf not, thy wyll be done, and not mine.** He loued also not onelye hys frendes, but also hys enemyes, whyche in theyr heartes dyd beare exceadynge greate hatred agaynste him, & in their tonges spake al euyl of hym, & in their actes, and dedes, pursued hym with all their myght

might & power, euen vnto deathe. Yet all thys notwithstandinge, he withdrawe not hys fauoure from theym, but styll loued them, preached vnto them, of loue, rebuked theyr false doctryne, theyr wycked lyuynge, and dyd goo vnto theym, pacientlye acceptynge whatsoeuer they spake, or dyd agaynste hym. When they gaue hym euyll wordes, he gaue none euyll agayne, when they dyd stryke him, he dyd not smite agayne, And when he suffered deathe he dyd not sle a them, nor threaten them, but prayed for the, and referred al thinges vnto his fathers wyll. And as a shepe that is led vnto the shambles to be slayne, Esai. 53. and as a lambe that is shorne of hys flese, dyd make Actes. 8. no noyse, nor resystence, euen so wente he vnto hys death, withoute anye repugnaunce, or openynge of hys mouth, to saye any euyl. Thus I haue described vnto you, what charitie is, alwell by the doctryne, as by the example of Chryst hym selfe. Wherby also euery man may without erroure, knowe him selfe, what state and condition he standeth in, whether he be in charitie (and so the chylde of the father in heauen: or not. For although almoste euerye man persuade the hym selfe to be in charitie, yet let hym examyne none other man, but hys owne hart, hys lyfe and conuersation, and he shall not be deceyued, but truelye decerne and iudge whether he be in perfytte charitie or not. For he that folowethe not hys owne appetyte and wyll, but geuethe hym selfe earnestelye to GOD, to dooe all hys wyll, and Commaundementes, he may be sure, that he louethe GOD, aboue all thynges, and ells surelye he louethe hym not: whatsoeuer

he

he pretende, as Chryst sayd. If you loue me, kepe you my commaundementes. For he that knoweth my commaundementes, and doth kepe them he it is (sayeth Chryst) that loueth me. And agayne he sayeth. He that louethe me wyll kepe my worde, and my father wyll loue him, and we wyll bothe come to hym, and dwell with hym. And he that loueth me not wil not kepe my woordes. And lykewyse, he that beareth good hearte and mynde, and vseth wel hys toungue, and dedes vnto euerye man, frende and foe, he maye knowe thereby, that he hath charitye. And then he is sure also that almyghtye god, takethe hym for hys deare beloued sonne, as Saynte Jhon sayeth, in the thyrd Chapter of hys fyrste canonycall epystle.

Hereby, manyfestelye are knowen the chyldren of GOD, from the chyldren of the Deuyl. For whosoeuer doethe not loue hys brother, belongethe not vnto God. But the peruerse nature of man, corrupte with sinne, and destytute of goddes worde, and grace, thinketh it agaynst all reason, that a man shoulde loue his enemye, & hath manye perswalions, whyche enduceth hym to the contrarye, Agaynste al whyche reasonnes, wee ought aswell to sette the teachynge, as the lyuyng of oure sauioure Chryste, whoo louynge vs, when wee were hys enemyes dothe teach vs to loue oure enemyes. He dyd pacyently take for vs many reproches

ſuffred beatynge, and moſt cruell deathe. Therefore we be no members of hym, yf we wyll not followe hym. For as S. Peter ſayth, Chriſte ſuffered for vs, leauinge vs an example, that We ſhoulde folowe hym. 1. Pete. 2

Furthermore we muſt conſyder, that to loue oure freindes, is no more but that whych theues, adulterers, homicides, and all wycked perſones doo, in ſoo much that Jewes, Turkes, Infidels, and all brute beaſtes, doo loue them that be theyr freyndes, of whom they haue theyr lyuynge, or any other benefites. But to loue our enemies, is the proper condition onely of them, that be the chyldren of God, the diſciples and folowers of Chryſt. Notwithſtandyng mans frowarde and corrupte nature, wayethe ouer depelye manye tymes, the offence & diſpleaſure done vnto hym, by enemyes, and thinketh it a burden intollerable, to be bounde to loue them, that hate hym. But the burden ſhould be eaſelye ynoughe if, (on the other ſyde) euery man woulde conſyder, what dyſpleaſure he hath done to his enemy agayne, & what pleaſure he hath receiued of his enemy. And yf we fynd no egall recompence, neyther in receyuyng pleaſures of our enemye, nor in rendring diſpleaſure vnto him agayne, then let vs ponder the dyſpleaſures, whiche we haue done agaynſt almyghtye God. Howe often, and howe greuoully, we haue offended hym. Whereof, yf we wyll haue of God forgyuenes there is none other remedye, but to forgyue the offēces done vnto vs, whyche be very ſmall in comparyſon of our offences done againſt God. And yf wee conſyder that he, whiche hath offended vs deſerueth

not to be forgiuen of vs, let vs consider againe, that we much lesse deserued to be forgyuen of God. And althoughe our enemy deserue not to be forgiuen for hys owne sake, yet wee oughte to forgyue hym, for Gods loue, considerynge howe greate, and manifest benefytes we haue receaued of hym, wythout oure desertes, and that Chryste hath deserued of vs, that for hys sake we shoulde forgyue them theyr trespasses, commytted agaynst vs.

But here may ryse a necessary question, to be dissolued. If charitye requyre to thinke, speake, and do well vnto euery man, bothe good and euyl, howe can Magystrates execute iustice vppon malefactours, wyth charitye? Howe can they cast euyll menne into pryson, take away theyr goods, and sometime their lyues accordyng to lawes: yf Charitye wyll not suffer them so to do? Herevnto is a playne and breyfe answere, that plages and punishmētes be not euil of them selues, yf they be well taken of innocentes: and to an euyll man, they are both good and necessarye: and maye be executed accordynge to Charitye, and wyth charitye shoulde be executed. For declaration whereof, you shall vnderstande, that charitye hathe two offices, the one contrarye to the other: and yet bothe necessarye to be vsed, vpon men of contrarye sorte, and disposition. The one office of Charitye, is to cherysshe good and innocent men. Not to oppresse them wyth false accusations: but to incourage them wyth rewardes to doo well, and perseuer in well dooinge: defendynge them wyth the swoorde, from theyr aduersaries. And the office of Bishoppes, and

pastoures

paſtours, is to laude good men, for well doyng, that they maye perſeuer therein, and to rebuke and correct, by the worde of God, the offences, and crymes of al euyll diſpoſed perſones.

The other office is, to rebuke, correcte, & puniſh dyce, without acception of perſonns, and thys is to be vſed, agaynſte them onely, that be euyll men, and malefactours. And it is as well the office of Charytye, to rebuke, punyſhe and correctte them, that be euyll, as it is to cheryſhe, and rewarde them that be good, and innocente. Saynte Paule ſoo declarethe, wryting to the Romaynes, and ſayenge, the hyghe powers are ordeyned of GOD, not to be dreade full to them that doo well, but vnto malefactoures, to drawe the ſworde, to take vengeaunce of hym that commytteth the ſynne. And Saynete Paule byddethe Tymothye conſtantlye, and behementelye, to rebuke the ſynne, by the woorde of GOD. So that bothe offyces ſhoulde be dylygentlye executed, to impugne the kyngedome of the deuyll, the Preacher with the woorde, and the Gouernoure with the ſwoorde. Els they loue neyther GOD nor them whome they gouerne, yf for lacke of correction, they wylfullye ſuffer God: to be offended, and them whome they gouerne to peryſh. For as euery louing father correcteth hys naturall ſonne, when he dothe amyſſe, or ells he loueth hym not. So all gouernors of Realmes, Countries, townes, and howſes, ſhould louynglye correcte them, who be offendoures vnder theyr gouernaunce.

And cherysshe them who doo liue innocentlye yf they haue any respecte, either vnto God, and their office, or loue vnto them, of whome they haue gouernaunce

And such rebukes, and punyshments, of them that do offende, must be done in due time, leaste by delaye, the offender fall headlinges into al maner of mysscheyfe, and not onelye be euyll them selues, but also do hurte vnto manye men, drawynge, other by their euyll example, to synne, & outrage, after them As one theefe maye both robbe manye menne, and also make many theues, and one seditious person may allure many, and noye a hole towne or coūtrie. And such euil persons, that be so great offenders of God, and the common wealth, charitie, requireth to be cut of, from the bodye of the common weale, lest they corrupte other good, and honest persons, lyke as a good surgeon cutteth awaye a putrified, and festred member, for the loue he hath to ỹ hole bodye, lest it infecte other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or chrystian loue is, so playnelye, that no man nede to be deceaued.

Whyche loue whosoeuer kepethe, bothe towardes God (whom he is bounden to loue aboue al thynges) and also towardes hys neyghboure, alwell frende as foe, it shall surely kepe hym from al offēce of god, and iust offence of man. Therefore beare well awaye this one shorte lesson, that by true chrysten charytye, god oughte to bee loued, aboue all thynges, and all men oughte to be loued, good and euyll freinde and foe, and to al suche we ought (as we maye) doo good, those that be good, of loue we ought to encorage, and

cherisshe

cheriſhe, becauſe they be good. And thoſe that be euil of loue, we ought to procure vnto them their correction, and dewe punyſhement, that they maye therby either be brought to goodnes, or at the leaſt, that god and the common wealth maye be the leſſe hurte, and offended, hatynge alwayes, the vice, or offence but louynge the perſon alwayes, as the creature of GOD and as one, who by nature is ioyned in kyndred vnto vs. And yf we thus directe our lyfe, by Chriſtyan loue and Charitie, then Chriſte dothe promyſe and aſſure vs, that he loueth vs, and that we be the Chyldren of oure heauenlye father, and reconcyled to hys fauoure beynge verye members of Chriſte, and that after the ſhorte tyme, of thys preſente and mortall lyfe, we ſhall haue wyth hym, eternall lyfe, in hys euerlaſtynge kingedome of heauen. Ther fore to hym, with the father. and the holye Goſt, be al honour and glory, now & euer. Amen.

E. B.

✠ An Homely declarynge howe daungerious a thinge, the breache of Charitie is.

Our Sauioure Christ in ỹ.v. of Mathewe setteth forthe an vnyuersall doctrine, that is, a doctrine, apperteyninge indifferentlye to al christen men, and there he declareth, howe great perfection of life, oughte to be in one of vs, sayynge in thys maner. *Nisi abundauerit iustitia uestra plus quam Scribarum, & pharisæorum, non intrabitis in regnum celorum.* That is so saye.

Excepte your rightuousnes excede the ryghte tuousnes of the Scribes, & the Pharises, ye can not enter into the kyngdome of heauen:

For the ryght vnderstandynge of whyche wordes, it is to be noted, that rightuousnes in this texte, dothe signifye al kynde of vertue, and goodnes, and that by the Scribes, and Phariseis, Chryste dothe heare meane, certayne companies, whiche were amonge the Jewes, and dyd lyue accordynge to the letter of Moyses lawe, so vpryghtely, in the face of the world that they were commonlye taken for parfyt men. Oecumenius an auncient father of the greke church doth so declare the foresayde wordes. Wherefore when our sauyoure requyreth of vs, that we in rygh tuous-

tuousnes, shoulde passe the Scribes and Phariſes, he meaneth, that we Chrysten folke shoulde not onely outwardely, seme good in the syght of the worlde, (as dyd the Scribes, & the Phariſeis,) but inwarde lye also in our hartes, shoulde be lykewyse good, in the syght of almyghtye God, whyche they were not. And because no faulte is more greuouse, then the breache of Chrysten Loue and Charytye therefore immediatelye after the foresayde generall sentence, he instructethe vs, afore all other thynges, in our dutye, touchynge Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicium. Ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit iudicio.* That is to saye. It Was sayde to them of olde tyme. Thou shalte no slaye Whosouer dothe slay, shalbe in daunger of iudgement. But I saye vnto you, that Whosoeuer is angrye Wyth hys brother, shalbe in daunger of iudgement. Beholde, good Chrystē people, how perfit a charity Chriſt requireth in vs. For to vs he maketh the leaſte breache of Charitie, as daungerous, as in olde tyme, was the greateſt breache to the Jewes. The greateſte breache of Charitie, is murder, and the punyshment thereof amongeſt the Jewes, was iudgemente. The leaſte breache of charitie, is anger, and yet the punyshment appoynted for it to vs Chriſtians, by our Sauioure hymſelfe, is lykewyſe iudgemente. Howe great dyfference of lyfe then, I praye you, muſte be betwene vs nowe lyuynge vnder the newe lawe, and them that of olde tyme lyued vnder the olde lawe, that is vnder

der the lawe of Moyses, when as the selfe same paine that was then prescribed vnto them, for the hyghest degree of vncharytablenesse, is nowe dewe to vs, for the lowest degre thereof. How is it that men flatter them selues, wyth the pleasaunt name of Chrystyan libertie, and thinke that, because Christe saieth in the Math.11 xi. of Mathew. *Iugum meum suaue est, et onus meum leue.* That is to saye. My yoke is swete, and my burden lyght, that therefore suche straynghtnesse of lyfe, and paynefull trauell is not requyred of vs, as was before tyme of the Iewes. True it is in deede, that Chrysten men are not at thys presente, bounde to bee cyrcumcysed, or to offer vppe vnto almyghtye GOD, calues, oxen, sheepe, and Gotes, or to goo thryse a yeare to Ierusalem, or to forbeare swynes flesshe, or to kepe other lyke obseruatyons of Moyses lawe, but as touchynge the true commaundementes, and all mortall Preceptes contayned in the olde testament, wee Chrystians are bounde to the obseruation of them, & of all other thynges, belongynge to the estate of the newe testamente, and so bounde, as that in perfourmaunce, and fulfyllynge of them, we muste be muche more perfyte, and more exacte, then euer was the Iewes in obeynge Moyses lawe. Neither is the yoke of Christ called sweete, nor hys burden lyghte, for anye ease or remission, that wee maye take in oure condytyon, but for two other consyderations of whiche the one is, the aboundaunce of grace, gyuen nowe in thee tyme of the newe testamente, farre excedynge, the measure of grace gyuen to the Iewes, folowynge Moyses lawe: the other is, the greatnes

greatnes of rewarde, promyled to vs, aboue the Iewes, as wytnesseth amonge manye other auncient fathers, Oecumenius also who wrytynge vpon the v. of Mathew, sayeth after this sorte. *Quoniam infantia in uirilem iam transierit etatem, et copiosa hominibus data sit gratia et maxima proposita sunt premia (neque eum iam possio terræ terrenorum, quem bonorum, aut prolis fæcunditas aut longa uita, seu uictoria contra hostas premittitur, sed regnum cælorum, adoptio et uictoria contra dæmones) merito magna exiguntur certamina.* That is to saye. Forasmuche as nowe infancy is passed into manes age, and grace is plenteously gyuen to men and mooste greatest rewardes are promysed (for nowe nether possessyon of earth, & earthely goodes, nor longe lyfe, nor fecundyte of chyldren, nor victorye agaynste our mortall enemyes, is promysed, but the kyngdome of heauen, adoption to God, and victory against deueles) therefore of good reason, greate fyghtes are required of vs. Thus sayeth Oecumenius cõcludyng that we chrysten men muste more paynefully, and manfully, fyght agaynste our ghostly enemye, then did the Iewes, because we receaue more grace then they receued, and haue promyse made to vs of greater rewardes, thẽ they had made to them. For these two causes, we chrysten men muste thynke the yoke of Chryste swete, and his burden easye, be the thynges whych are required of vs, neuer so hard to doo, as this is one, that we may not breake charitye, so muche as in the lowest degree that can be, that is in anger, whyche woord, in the forsayd place

Oecumenius vpon the fifte of Mathew

of Mathew, dothe sygnifye a violatyon of breache of charytye, not uttered or shewed forthe by any sygne but onely conceyued secretly in the harte, and there lyenge hyd, from knowledge of man, but open, and manifest to the eye of almyghtye God, who seyth euē the inwarde thoughtes of the harte: thys breache of charitye, thoughe it seme to many a smale faulte, yet Chryste declareth it to be a greuouse faulte, and maketh it in the payne, equall with murder, commytted of olde tyme by the Jewes. Nowe yf Chrysten men, haupnge conceiued anger in theyr hartes, do not by and by suppresse the same, but proceade to a fardar breache of charytye, that is, to vtter theyr anger by any sygne or token, than is thys ther faut greter then the other, and the punyshemente due for the same, greater also, accordynge to the wordes of Chryste who in the .v. of Mathewe sayeth. *Qui autem dixerit Racha*

Math. 5. *reus erit concilio*, That is to saye. **He that sayeth to hys brother Racha, shalbe in daunger of counsell.** Where, by Racha, we muste vnderstande an outewarde sygne, uttered by the mouth wyth breach of charytye, and yet such a sygne as dothe sygnifye, no expresse or particular reproch, as to thou our brother or to tushe at hym. And by councell we must understand a greater punyshement, then was iudgemente

Math. 5. After thys our sauiour procedeth to the thyrd degre of vncharytablenesse, whyeh is in woorde to call our neyghboure, by any euyll name, as to call hym foole. Of thys third degre, Chryst sayeth. *Qui autem dixerit fratri suo fatue, reus erit gehennæ ignis*, That is to saye. **He that callethe hys brothere fole shalbe in daunger of hell fyre.**

Beholde

Beholde Chrystyan people, your lyfe in thys lesson, as in a glasse, and you shall see what daunger you stande in. Who is there almoost emongest vs, but ỹ vncharitably calleth hys neighbour fole, or some lyke euyll name? yea who is ther in maner that dothe not far passe thys degree of vncharytablenes? And yet our sauiour nameth no mo degrees, partely, bycause the payne of thys thyrde degree beynge hell fyre, no greater payne coulde be named, for suche as should passe the same degre: partly, bycause the Chrystyan man should at the leaste be soo wary, & cyrcumspecte, in keppyng brotherlye loue, and charytye, ỹ thoughe he dyd, perchaunce so farre forgette hymselfe, as to call hys brother foole vncharitably, yet fardar than so, he shoulde not so much as thinke thorough out his whole lyfe. It is wrytten of one Solon an infydell but yet a very polytyke man, howe when he made lawes for the gouermēt of ỹ famous cytie of Athens he in all hys lawes, apoynted no punyshment for a parricide, that is for suche a one, as shoulde kyll hys father or mother: and when he was demaunded, why he prouided not for that case, he aunswered, that he verelye, thought and beleued that no one beynge brought vp in Athens, vnder hys lawes, woulde at any tyme attempte suche an heynous synne. Euen so may we say of our sauyour, that he speaketh but of those foresayd three degrees of vncharytablenes, for that it is not lykely, chrysten men, beynge traded in Chrystes most parfyt relygyon, woulde at any tyme procede in the violatynge of charytye, fardar then so. But here maye be moued a questyon whether our sa-

Cicero in his oratiō for sexte Roscius, Amerinus

uioure hath so forbydden vs to be angry, to saye Racha, or thou foole, one to another, ꝙ in no wyse anye man may soo doo, but thereby he fallethe in daunger of iudgement, of councell, or of hel fyre. For answere to thys question, it is to be noted, that our saiyour in thys place, forbiddeth vs all kynde of vncharytablenes, and nothyng els. Forasmuch then, as in the third
Math. 3. of Mathewe. S. John Baptyste calleth the scrybes and pharisies, adderes brode, and. S. Paule calleth the Galathians fooles, and men without vnderstan-
Gala. 2. dyng, in the second chappter of his epystle wrytten to them: yea Chryste hymselfe in the. xxiii. of Luke cal-
Luc. 24. lethe hys dere beloued apostles, fooles, and slo of belefe, and the thing whyche they dyd, cannot be iudged vncharitable, therefore we muste saye, that when such as haue aucthorytie, vpon a good and Godlye zeale, rebuke trespassoures, & offenderes, thereby to make them ashamed of there euyl doynges, and the rather to leaue the same, that this kynd of rebuking is lawfull, and in no wyse ment in the foresayde talke of Chryst. But the onely thyng that is there forbydden, is the breache of charytye, when one man meaneth no good at all, to an othere. but for the onelye satysfyeng of hys vncharytable harte, wysshed hym hurte in hys harte, or vtteryng hys secret vncharitable mynde, doth thou hym, or tush at hym, or fynallye speaketh contumelyous wordes, expresly vnto hym callynge him fole, ideot or by other lyke opprobrious names. Wherefore to conclude, seynge you nowe knowe what parfytte loue and charitie, our saiyoure Chryst doth requyre to be in vs, lette all accustomed

rancor

rancour and malyce from henceforth be vtterlye banyshed from emongest vs, that we dwellinge in charitie, may dwell in God, and haue here in thys lyfe, GOD dwell in vs, and in the worlde to come, dwell in heauen wyth hym forever, whyche graunt vnto vs, the blessed trinitie, the father, the sonne, and the holye Ghoste, to whom be all honor and glory wolde without ende.

Amen.

Io. Harpes. sacræ theologiæ professor, Arch. London.

An Homelye of the churche, What it is, and of the commoditie thereof.

Whosoeuer (good people) wyll call to hys remembraunce, ꝯ inestymable goodnes of almyghtye God, and hys inestymable mercye, towardes vs nothyng deseruynge the same yf there be anye spot of heauenlye grace in that person, he shall be ashamed of hys owne vnthankefulnes, and dysobediens, and be compelled to fall downe in bodye and soule, before our Lorde, to aske pardon for hys transgression. Of the whyche goodnes, and mercy of god, you haue a sufficyente, and moste euydent declaration, in these godly, and deuout homelyes, that are set fourth to you, of the creatyon, & redemptyon, of man Neuertheless, for your further instructyon, & ghostlye comfort in thys behalfe, I haue thought good to lette you vnderstande, an other hye benefytte, geuen to vs, by our sauioure, and redemer, Jesus Chryste, that we, haupnge parfytte knowledge of God, maye euermore prayse, and magnyfye hym, accordynge to oure moost bounden duetye. And this hye, and heauenly benefyte, is the holye catholyke churche, whiche our deare, and dreadefull Sauiour, both before, and

and after hys paynefull deathe, dyd ordeyne, and ap poynt, to be for euer to vs, a moost louinge, a tender mothere, a perpetual preseruation for our soule helth and a pyller of truth, in all our doutefull daungeres Whyche churche, forsomuche as he hath bene lately assaulted, by sondry sectes, and herelyes, and so sore shaken, that manye (more is the pitie) had separate them selues from the same, and wylfully haue runne astray, beynge ledde, and caryed wyth euerye waue, and wynde of newe lernynge, I purpose, by Godes grace, to open shortely to you, what this churche is, what maner of churche it is, and what commodytye we haue by it. O

Fyrste, the churche is a conuocatyon of all people throughout the whole worlde, professynge one fayth of God, and one vse of all the holy sacramentes, whi-the churche, because it is purchased, and sanctyfyed, by the deathe of oure Sauioure Jesus Chryste, it is moost derely beloued to God the father, and is cal-led in holy Scrypture, by moost hye, and excellent na-mes, as *Corpus Christi, Sponsa Christi, Regnum celorum. &c.* That is to saye. The bodye mystycall of Chryste, the spouse of Chryste, the kyngdome of heauen. *Ephes. 4.* For S. Paule, speakynge of Chryste, sayeth. That he hath appoynted sundry offyceres, to mayn-tayne the holye ones, into the worke of mini-stration, to the edifyeng of the body of Chryste. And kyng Salomon, taught by the holy ghost dyd forsee the dygnytie, and beuty of hys holye Churche and sayde in the name of GOD thereby.

Vse

Vna est columba mea, perfecta mea. That is to saye. One is my doue, and my perfytte one. wyth manye other such louyng wordes, as my sister, my spouse &c.

And Sayncte Paule byddeth husbandes to loue theyr wyues, euen as Chryste loued the churche. Lykewyse in the holy Ghospell our sauiour Chryste doth compare the churche, to sondrye thinges, vnder the name of the kyngedome of heauen, as vnto a king which made a maryage for his sonne, sometymes to tenne Vyrgynes, and many such other by all whyche names, & callinges, we may learne that the Churche is a hygh and excellent thinge, and derely beloued to almyghty God, who for his churche sake, dyd gyue hys onely sonne, to moste vyle death, & for ỹ whyche also he hath prepared the kyngdome of heauen.

Nowe forasmuche as we rede of an other church, in the holy scripture, which is called. *Ecclesia malignantium* The churche of the malignaunte and noughtye people. And yet of late, a greate number of scysmaticall persones, beynge in very dede members of thys malygnaunte church, haue vsurped to thē selus the name of the true churche: I intende to gyue you sufficiente instruction, to dyscerne and know the true churche of Chryst, from all heretticall and scysmaticall congregations. Fyrst this holye and true churche of Chryst: is called in our Crede as it is in dede, the catholyke churche. That is to saye the vnyuersall churche, because it is not lurkynge in anye corner, or anye one countrye, but is in all countryes dysperled neyther is thys catholyke churche, hydde

from

from vs, or inuisible, or vnknowē, but we maye easelye discerne and know the same. For Christ doth cal it. *Ciuitatem supra montem*, A citie vpon an hyll. And in the Gospell of Sayncte Mathewe, also teachyng the order of brotherlye reconsiliation, he sayeth, Yf thy brother trespasse agaynste the, go and tell hym hys faulte, betwene hym and the, alone, but yf he heare not the, yet take wyth the one or two, yf he heare not theym than tell the churche. Oh Lorde, how shall he tell the Churche yf it be not knowen, as the euyll doo contende. Math. 5.

Lykewyse Sayncte Paule speakyng, to the preistes & elders at Ephesus, doth warne them to take hede to them selues, and to al the flocke, amonge whome the holy ghost (sayth he) hath placed you to rule the Church of God. Thus plainely the scripture declareth that the catholyke churche is and ought to be, manifestlye knowen, yet lest you should any thynge doute of the vnderstandynge of these Scryptures, here I beseche you, how playnelye, Sayncte Auguste yne, doth wryte hereof. *Sicut per uerba dei, nouimus vbi sit plãtatus paradisis, sic per uerbi Christi, ubi sit ecclesia didicimus.* Cõtra Petili lib. 2. Capud. 13

As by the Wordes of God, We knowe where paradyse was planted, so by the Wordes of Chryste, We haue learned where the Churche is. Marke here (good people) that Sayncte Austen in this place, doth wryte, against an heretyke being one of the Donatistes secte, who denying the catholyke churche, dyd ascribe the fayth of Chryst, and al

saluation, to them selues onelye, being a smal parte of Aphrica, lyke as all scismaticall congregations, in this late time, haue done: some saying in Germany, here is Christ, here is the Church: some in Heluetia, here is Christ, here is the Church: other in Bohem, here is Christ, here is the Churche: and we in England, here is Christ, and here is the Church. Where of euery one dyssentynge from an other, and that in matters of great wayght, doth declare, that the spirite of God, which is the spryte of truth, and vnitie, promysed by Christ to the catholyke churche, doeth not leade nor gouerne suche sectes: neyther ought they to mayntayne and set forthe false Doctryne, to the people, vnder the name of the churche, yet sainct Austen in the same place, addeth his, or rather gods threatnynge, saying. *Ab isto uniuerso, ad patrem quamlibet, quisquis seperat hominem, ille diaboli filius, & homicida conuincitur.*

Whosoeuer doth seperate one man, from this Whole, to anye parte, he is proued to be the sonne of the Deuyll, and a verye manqueller.

Alas then in what heauye case, are those that haue separate from the catholyke Churche, not one man onely, but many thowsandes? Surely in heauy and myserable case: vnlesse, they do speadelye and in due tyme repente, and doo Penaunce. Moreouer to knowe more manifestlye, the catholyke Churche of Christe, we ought to consider what Saynct Paule wryteth of the foundation there of. For all scismaticall congregations, though they grounde them selues apparantlye vpon the holye scrypture, yet haue they

they theyr profession seuerally taken of some nought tye man, as S. Augustyne sayeth. They are called euery one by proper names, whyche they dare not denye. But the catholyke church though Heretykes haue named it Papystycall, yet receyued it neuer anye other name, but Catholyke, and christian: but al men that rede may se how gloriously some haue vsed the name of *Marchion, Ebion, Arrianus, Manicheus, Pelagius, Donatus.* and in oure tyme lykewyse, the name of Luther, Zwinglius, Cozalstadius, wyth thousandes suche other, which heretticall fashion S. Paule doeth rebuke in hys epystle to the Cozinthyans, who were euer in lyke case: and bostynge vpon men sayde *Ego Pauli, Ego Apolli,* I holde of Paule, and I of Apollo. But the holye Apostle rebuked them sayinge. As longe as there is amonge you, enuiynge and stryfe, or sectes, are you not carnall? So that euerye Chrysten man, and woman, maye playnely se by the scripture, that these hauing suche diuision, and sondrye sectes amonge them selues, are by S. Paule accompted altogether carnall and farre vnworthie to vse the name of the churche, whiche is the onely and chaste spouse of Christ. But of the catholyke church, sainct Paule sayth. Nowe therfore ye are not straungers, and forreyners but you are Citizens wyth the saintes, and of the houshold of God, and are builded vppon the foundations of the Apostles & Prophetes, *Augusti.*

Jesus Chryst hym selfe beynge the heade corner stone. And further, because Saint Paule throughe the Holy Ghost in hym, dyd forsee, that all heretikes would callenge to them selues the authoritie of the Apostles, & prophetes, & that they woulde wythout authoritye or knowledg, wrast theyr writinges, euery one to hys owne sense, therefore, thys holye apostle, in the same epistle, telleth vs the order whyche Chryst hath apoynted to be obserued in his churche, for he sayth, that Chryst assending into heuen, dyd gyue gyftes to menne, and that he made some apostles, some Prophetes, some Euangelistes, some shepeherdes and teachers, declaryng therbye, that in the catholyke churche, there are orders, and officers, some hygher, some lower, whome the reste ought both diligently to heare, and humbly to obey So dyd the same S. Paule before his death, apoint
1 Timo. 4 Timothie, to the offyce of a Bishoppe, and also Tite
Tit. 2, he dyd leaue in Creta, that he shoulde ordayne prestes in euerye Citie, whych preistes, and Bysshoppes should not be disdayned, or litle regarded (as in this tyme of manye they are) but they shoulde (doynge there duetie) haue double honoure, and faythfullye gouerne the church, as S. Paule sayeth. And wrytynge to Tite, he byddeth hym exhorte, and rebuke wyth al feruentnes of commaūdyng, by these places of the holy scripture, you maye easelye se and vnderstande, that in the catholyke churche, there are and ought to be degrees and orders, & that whosoeuer doth breake, contemne, or denye the same he denieth and forsaketh the verye truthe, and ordinaunce of

Chryst

Chryste and hys Apostles.

Nowe further we oughte to consider, that as S. Paule dyd ordayne Timothie, and Tite, yea and other Bysshoppes, and Preistes, in hys tyme, so they by hys commaundement, dyd in theyr tyme, or deyne other, deliuerynge also to them, the doctryne whiche they haue receyued of Paule and by contynual discourse of tyme euery one hath deliuered the faythe, that they from the Apostles haue receaued, and so euen from Chryst, to thys presente daye, one fayth hath euer stande stedfaste. Whyche though it hath sondrye tymes bene assayde, and sore pynched, yet euer hath it preuailed at the last, and had the vp per hand, accordynge to Chrystes promise, neyther ought anye man lesse to credyt the catholyke church because there are in the same, dyuerse euyll and wicked sinners. Math.19 For Christ hymselfe, doth compare the churche to a nette, caste into the sea, whyche taketh both good and bad fyshes, but at the ende, the good shalbe reserued, and the euyll cast awaye. Was not twelue chosen by Chryste, yet one of them, he calleth a Deuyll. Doth not Chryst also saye, that Scribes and Pharysies, do syt in Moyses chayre, neuertheless he wold the people should obey theyr lessones. Euen so thoughe some members of Chrystes catholyke Churche, doo not lyue accordynge to theyr vocatyon yet ought no manne therefore the lesse to regarde the fayth and doctryne of the same Churche. Math.13 Math.23

These thynges, good people, thoughe they are sufficiente, to declare the Holye Churche, what it is

and howe it may be knowen, yet I beseeche you most diligentlye to note and carye awaye one rule, whych shall neuer deceyue you, but is a sure tryal of the catholyke church, and the fayth thereof. This rule is not myne, but taken out of a learned, aunciente, and ryght godly father in Chrystes churche. He sayeth, *Vincenti Lirenen.* There are three meanes to trye a Churche, or doctryne, the fyrste is antiquitie, the second is vniuersalitie, the thyrde is vnitye. By the fyrste we are taught that a trewe doctryne must be knowē by that, that is not lately sprong vp, or rysen, but cōmeth from Chryst and his Apostles, and hath continued styll in the churche. By the seconde, we maye vnderstande, that a trewe faythe or doctryne of the Churche is that onelye, whyche vniuersallye, in all countreies hath ben taught, & beleued. By the third we ought to learne that a true doctryne, or fayth of the churche, doth alwaies agre, and is alwayes one. Nowe those thre thynges well noted, maye instruct and teache anye chrysten man, to knowe the Catholyke Churche, whiche euer sence the Apostles tyme, and in al countreies with one consent (in al thinges concerning our fayth) hath shewed her selfe the worthy spouse of Christe. Contrariwise, false doctryne, and herelye, euer hathe doone, and shall doo to the worldes ende, lately aryse, and lurke in priuate corners, & neuer agre With it selfe. Whiche thinges I might esely at large proue, and opē to you, by playne and manifest demonstration. But because in the nexte homely, I intende to speake of the auctho-

ritye

rittle of the churche, and also of the commoditie, and profyte that we haue by the same, here I wyll make an ende, beseechynge you al (good and godly people) to geue your bodyes, and soules, an humble and holy sacrifyce to almyghty God, prayinge euermore, that we may be altogether liuelye members, of our sauiour Iesus Christ, and of hys catholyke churche here vpon earth, and after thys lyfe, partakers of ꝑ ioyfull kyngedome of heauen, through the same our Lorde Iesus Christ, to whom wyth the father, and the holy Ghost, be all honoure and glory, world without ende.

Amen.

H Pendil: on *sacræ theologiæ profes.*

An homely, of the aucthozitye of the Churche declarynge what commoditie and pzofyt we haue thereby.

Lykewyse, as in the laste homelye, it was declared vnto you (good Chzysten people) what the churche is, and how it maye be knowen soo nowe ye shall learne, the aucthozitie of the same catholike churche, and the commoditye, oz pzofytte that enlueth vnto vs all, beynge members of the same Churche. Fyzste whan our Sauioure Jesus Chzyst, did send fozth the twelue apostles to pzeach, who were and are, the cheefe and pzincypall pyllers of thys catholyke church, he did geue to them great power and aucthozitye, as saynt Mathewe beareth wytnes sayinge: Jesus dyd call to gether the twelue Dyscyples, and gaue to them power ouer vncleane spirytes that they shoulde caste them oute, and shoulde heale all maner of diseases, and infyrmityes. And sondzy tymes we do rede in the holy Gospell, that our Sauiour Chzyste doth speke to his Apostles, after thys maner. *Qui uos audit, me audit, & qui uos spernit me spernit.* That is to say.

He

He that heareth you, heareth me and he that dyspyseth you, doth dispise me. Meanynge, and wyllyng thereby, that all the wo:lde shoulde knowe and confesse, the auctho:rytye of the catholyke church which Chryst hym selfe dyd buyld in, and vpon these hys holy Apostles. And to the same purpose he sayde to thē. *Iam non dicam uos seruus, sed amicos &c.* That is to saye. Nowe I wyll no mo:e call you seruauntes but frendes, fo: all thynges that I haue heard of my fathere, I haue declared to you. And agayne he sayethe, As my father sente me, euen so I sende you. By these, and many suche other places, we maye see, that our louyng sauioure, dyd giue greate auctho:rytye to his apostles. But nowe it is expediente, and nedefull, to declare, in what specyall poyntes thys auctho:rytye doth consyst, and that the same auctho:rytye was not onely gyuen to the Apostles of Chryste, but also to they:e succes:oures, in the catholyke churche, euer to endure. Whyche auctho:ritie, thoughe it be greate, and manyfolde, yet these are the cheefest partes thereof, that hereafter doo folowe. Fyrste, almyghtye God, hathe geuen power, and auctho:rytie, to the catholyke churche, to haue the true sense, and vnderstandynge, of the holye Scrypture, yea, and to appro:oue also, o: repro:oue all writting as Scrypture, o: no Scripture. Whyche thynge, good chrysten people, you maye well vnderstande to be moost true, yf ye call to remembra:nce, who is the guyde, and gouernoure of the churche, that is to wit, the holy Ghost, as Chryst dyd pro:myse, saying.

Ego rogabo patrem et alium paraclitum dabit vobis, vt maneat vobiscum ineternum, That is to saye, I wyll aske my father,

Iohn 14 and he wyll gyue to you an othere comforter, that he maye abyde wyth you for euer. And after that oure lord and sauiour had ryssen frō death he dyd preache vpon hys Apostles, and sayde. Accipite

Iohn 20. spiritum sanctum. Take you the holy ghoste, and also after hys ascencion into heauen, accordynge to hys mercyfull promise he dyd send downe the holy Ghost vpon hys Apostles, as sayneth Luke wryteth. Nowe

Actes. ii. that the holye ghoste was not geuen to the Apostles onely, but also to the catholyke churche, to the worldes ende, it is manyfest: for asmuche as Christe dyd promyse the comforter. Vt maneat vobiscum ineternum. That he shoulde abyde (sayeth he) wyth you for euer.

Nowe we are mooste certayne, that the Apostles of

Iohn 14. Christe dyd suffer dethe, for the sayethe of Christe, and that wythin fewe yeres, after they thus had receyued the holy ghoste. Neuertheles, Christ sending furthe hys Apostles to preach, and baptyze, sayde to

Math 28. thē. Ecce ego vobiscum sum omnibus diebus vsque ad cōsummationem seculi That is. Behold, I am with you at all tymes euen to the ende of the worlde. Wherefore we maye playnly see, that the holy ghoste beynge promised to the Apostles, to abyde for euer, and to the very ende of the world, was promysed and gyuen to them and to their successours in ỹ churche, where he dothe and shal abyde for euer, Now forasmuche, as the holye ghoste is the gouernoure and ruler of the catholyke churche, we oughte there onely, and in no other

corner

co:rner, to searche the true vnderstandynge, and dyscernynge of the scryptures. And fo:r thys cause, the auncient fathers (were they neuer so godlye, & so wel learned) yet woulde they neuer p:resume vpon they:r owne iudgementes, but euer referred them selues, to the vnderstandynge, and interp:retatyon of the catholyke churche before them. Therfo:re the godly lerned and auncient father *Ireneus* wr:rytten agaynste schysmaticall here:resyes, sayeth thus. *Quid enim si qui de aliqua modica, quæstione disceptatio esset, nonne oporteret, in antiquissimas recurrere, Ecclesias.* &c. That is to saye, but what and yf there were contention concernyng some small questyon, were it not necessarye to returne to the mooste auncyent churches? And immediatlye after he sayethe: *Quid autem si neq; apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis quam tradiderunt his, quibus committebant Ecclesias?* What (sayethe thys holye father) yf the Apostles hade lefte to vs no scrypture at all, had it not bene necessarye to folowe the o:rder of that tradytyon, whyche they delyuered to those, to whome they dyd bequethe the churche? Alas (good people) howe farre are manye in these dayes gone from thys olde, and auncięt rule? thys blessed martir, here exho:rteth o:r, rather commaundethe, that yf any small dyscorde, (thoughe it be in a matter of lytle impo:rtaunce) doo chaunce, that we woulde not, acco:rdynge to our fantacy, iudge therein, but though we haue no scrypture fo:r the same, yet (sayeth he) we ought to folowe, kepe Ireneus, li 3. Capi, 4

and obserue the tradition of the auncyente churches Where as in these late dayes, the impudente prodars, haue taught the sely people, that euerye man shoulde, and maye be a iudge of controuersyes, and that we oughte to obserue no tradition, nor ceremonye, other than we fynde in the holye scripture. Of such the same holy Ireneus dooeth speake thus, after many other notable lessons to the same purpose

Irene. Lib. 4. Cap. 43

Omnes autem hij decidunt a veritate, et heritici quidem alienum ignem afferentes ad altare dei, id est, alienas doctrinas, a celesti igne conburentur. &c. All these (sayeth he) doo fall from the trueth: and the heretykes truelye, bryngynge straunge fyre to the aulter of God, that is to saye, straunge doctryne, shalbe brent wyth the heuenly fyre. Wyth suche lyke threatnynges in the same place, to those that disobey ȳ auctoryte of the churche. Lykewyse saincte Augustine speakynge of the baptysme of chyldren, and howe that sacramente can profyt them, seynge many die before they knowe the effecte of the same, affyrmeth, that the fayeth of those that bryng the chylde to Chrystenynge, shall profytte the chylde that is brought, but for his probation, he bryngeth thus.

Aug. de lib. arb. lib. 3. Cap. 23.

Hoc commendat ecclesie saluberrima authoritas. Thys thynge the mooste wholesome aucthoryte of the Churche dooth commende.

And euen wyth lyke reuerence, the same sayncte Augustyne, dooth many tymes submytte all hys iudgementes, and workes to the catholyke Churche. And fynally to declare hys iudgemente, concernynge the aucthoryte of the catholyke churche. He sayeth thus

Epi. 7. In prohemio. lib. 3. de Trinitat.

Ego

Ego vero Euangelio non crederem nisi me catholicæ Ecclesiam commoueret authoritas. that is to say. Truly I would not beleue the Gospell, onles that the aucthorytye of the catholyke churche dyd moue me thereto. Aug.con.epi. Mani.Capi.3.

And we ought here to consyder, that after the ascension of our sauyour Chryste, for the space of certayne yeares, there was no gospell at all wrytten: but all thynges, concernyng the faythfull chrystyans, were ruled, and gouerned by the disciples of Christ, beyng than the heades of the churche. Afterward, we rede that dyuers of the dysciples of Chryste, dyd wryght Gospelles: as saynct Bartylmew Nicodemus, and an other Gospell was called *Euangelium Nazareorum*. But the aucthoritie of the church, dyd onely admite those fower euangelystes: whyche now the whole churche dooth retayne. Whyche thyng myght well seme marueloufe, seynge that bothe sayncte Byrtylmew, and Nicodemus, were presente, and dyd se the woorkes of Chryst, and also dyd here hys doctryne, where as saynct Luke dyd learne hys gospell of sayncte Paule, and other, and so lykewyse dyd S. Marke but hereby it doeth moost playnly appeare, that the catholike churche onely hath thys hye aucthoritie, to discerne scryptures, and that scriptures allowed by ẏ churche should not be refused of any particulare persones.

Nowe therfore, seynge that the catholyke Churche, bothe hath delyuered, to vs the scrypture, and in all ages and tymes, hath bene taken of al Godly lerned men, for the true iudge therof, I exhort, and beseche all you (good christen people) that in all doutes opynions, and controuersies, ye would resort to ẏ holye churche,

churche, and there learne what the same catholyke church hath beleued, and taught, from tyme to tyme concernynge doutes, or controuersyes, and yf wyth lowly and meke hartes ye wyll so doo, surely the holye ghoste wyll instructe you, he wyll comforte you, and he wyll leade you, into al trueth. But yf in suche case, ye wyll fly from the catholyke church, & aske coũsell of youre selues, or of anye that doth swarue from the sayde churche, than for so muche as the holy goste is not youre gyde, you shall fall from ignorannce to errour, and from doutynge, and dysputinge, to plaine hereſy, and so from one, to another, to the vtter confusion, of both body and soule. Yet besides thys gret authoritie of the churche, whereof you haue hearde there is an other gyuen by God, of mooste hye excellencye, that is, power to forgyue, and pardon the penitent synner, and to punyshe, and correct, the obstinate or frowarde synner, whyche power and authoritie, as it was sygured in the preesthode of the olde lawe, as in Judgyng of leprose persones, and in punyshynge to death, those that dyd not obey the preste euẽ so is it giuen by our sauiour Chryst in very dede in the gospell, to his Apostles, and to all theyr succeſsoures. For after that oure sauyoure had ryſen from deathe, he came amonges hys Apostles and breathed vpon them and sayde. *Accipite ſpiritum ſanctum, quorum dimiſeritis peccata, dimittuntur eis, et quorum retinueritis, retenta ſunt.*

An other authoritie of the church

Leuit.12.

Deut,17.

Iohn.20.

(That is) take you the holye ghoste, Whose sinnes you shall forgyue, they are forgyuen to them, and Whose synnes you doo retayne, they

they are retayned. Whyche aucthoryty, by playne woordes gyuen by Chryst, though some hath or doo, contemne, and set at noughte, yet sayncte Cyrill byddeth them ceale to merueyle, that Chryst should giue suche power, for he sayeth, *Certe absurdum non est, peccata remitti posse ab illis, qui spiritum sanctum in seipsis habeant.* Surelye (sayeth he) it is no obsurdyte that synnes are forgyuen by thē which haue ỳ holy ghost in thē. Nowe yf you wyll marke that not the preste onelye, but also the holy Ghost doth the woorke in remittynge, and pardonynge synnes, than I trust you wyll see, & graunte, this aucthoritie of Christes catholyke churche, whych thynge euery chrysten man doth confesse dayly in his crede, sayeng not onely I beleue the holy catholyke churche, the communyon of sayncte, but addyth also, the remyssyon of synnes, to be in the same catholyke church. Doo not we rede that sayncte Paule dyd vse this aucthoryte, whan he dyd excommunycate Hymeneus and Alexander: dyd not the holye Bysshoppe sayncte Ambrose, vse thys aucthoritie in euery poynte, vpon the emperoure Theodosius: Whych holy bysshoppe perceyuinge the Emperoure had greuously offended, dyd not spare to excommunycate hym, yea and though he offered hym selfe obedyentlye to be receyued, yet was it after longe penaunce, that he was absolued, thys holy bysshoppe dyd vse the aucthoryte gyuen to hym by God, & this chrysten emperoure knowing the same, dyd wyth all humilitie obey. Yf the bysshopes and prieste in tyme past, and also the layitee, had learned and practyled

Cirill in Iohn Libe 12 cap 20

1 Timo. 1.

Theodori Liber. 5. hist Eccle capit 18.

theyr

their duetyes and vocatyons, by thys example, surely the churche of Chryste, shoulde not haue come to such great dysorder as we see, neyther shoulde vyce and wyckednes, so freely haue bene vsyd, but bicause this matter, is largely and lernedly, set forthe in the sacramēt of penance, I wyll cease to speake any more hereof, and nowe it remayneth to declare, what commodytye and profytte we haue by thys catholyke churche, our lorde and mayster chryste in the gospell
Iohn. 15. of saynt Jhon, doethe compare hym selfe to the vine tree, and all vs to the braunches and sayeth. *Manete in me, et ego in vobis.* **Abyde you in me,** (That is to saye, in the fayethe of my churche). **And I wyll abide in you.** Oh mercifull Lorde, what comfort, and cōmoditie is thys, for a chrysten man, to haue Chryst to abyde w̄ hym: And farther he sayth. **If you abyde in me, & my wordes abyde in you, aske what you will, & it shalbe graunted to you.** Here are we sur, ỹ yf we abyde in christes catholyke churche & embrace, the fayth, and doctrine thereof, bothe chryst hymselfe by grace, wyll abyde in vs, and also oure prayers, shall euermore be hearde. And wythout all doute, there is no abydynge in Christ, vnles we abide in the vnytie of his catholyke church. For as sayntc
Ciprianus, de simpli. prelat. Cipryan sayeth. *Non potest habere deum patrem qui non habet ecclesiam matrem.* **He can not haue God hys father, ỹ knoweth not the churche to be his mother.** But a chylde of God, knoing ỹ church to be hys mother, & lying in the bosome thereof, maye be sure that Christ the spouse of the churche, wyll neuer forgette

his

hys nedefull requestes. And as no lyuely creature, was saued from deathe, but suche onelye as were in the arcke of Noe, so is there none saued from dampnatyon, but those that are in the vnyte of Chrystes churche. And therefore, to gyue vs warnynge, the holye doctoure Saincte Augustyne, speaketh in thys maner mooste playnlye. Gen. 7. 8. August. epist 152.

Quisquis ergo ab hac catholica ecclesia fuerit seperatus quãtum libet laudabiliter se uiuere, existimet, hoc solo scelere quod a Christi Vnitate disiunctus est nõ habebit uitam, sed ira dei manet super eũ, That is in englishe. Whosoeuer therefore shal be seperated frõ thys catholike church, although the think himselfe to lyue neuer so worthelye, yet for thys onelye crime ẏ he is seperated frõ ẏ vnitie of Chryst, he shal not haue lyfe, but ẏ wrath of god abideth, vpon hym. But what nede is it, to allege sayncte Augustine, or any other auncient father herein, seing almyghty God by his prophete Esay, hath set furthe to vs a lytle picture of hys churche, vnder the name of a vyneyarde, and the house of Israell? There maye we see, that thynge that we by experience doo knowe. For almyghtye God, in that parable declareth by hys Prophete, howe muche he had doone for the house of Israell, a fygure of Christes churche, in that he had planted them in a batsome, and frutefull countrey, and had gyuen to them good gouernours, and orders, wherein they myghte haue lyued, and pleased hym, but forasmuche as they dyd wylfullye breake the lawes of God, & hys ordinance, he threatned them saying: *Auferam sepem eius, et erit in direptionem. &c.* Esai. 5

I wyll (sayethe oure Lorde) take awaye the hedge of my vyneyarde, that it maye perysshe. Euen so hathe oure sauioure Chryst dealed wyth vs, ꝑ people of hys churche. For wher as by his precious deathe and passion, he dyd purchase vs, and lefte vs in the custodye of hys catholyke church, as is before sayde, leauynge also to vs, lawes to obserue, and sacramentes, wherewith we should be preserued. And we naughty people, haue dysposed al hys moost godly, and holsome decrees, and ordinances, he hathe of hys iustyce, and accordynge to hys promyse, euen in oure tyme punyshed vs: and hath suffred the wicked, to plucke downe the pale or hedge of hys vineyarde: I meane all good order, as well in the churche, as in the common welthe, and that for the space of manye yeares paste. Nowe here christen people, thoughe you doo not consyder the plage of sundrye synnes, that hathe in thys late scysme, possessed manye mens soules, yet doo not dyssemble, nor forgette the myserye, that we all haue suffered outewardelye, synce we were separate from the churche of Chryste: alas, what Chrysten bloude wythin this Realme, euen by oure owne countreimen, hath bene shed? Oh Lorde, how manye poore wydowes wythout comforte haue bene lefte? Howe manye fatherlesse children without soccoure? I leaue here to speake, of the vnshameles breakynge of the deade mennes testamentes, and theyr mooste godly intentes, & ordinances: Abbais, are poulled downe: Collegis, and Chantrees are ouerthrowē: churches are robbed, and poore Chryst, (that is to saye,) the hungry and nedefull people, famishe

myche, and crye oute therefore. All these surely, with many mo, haue come vpon vs, bycause we haue bene oute of the houle of God. Wherefore, in the name of our Lorde Jesus Chriſte, let vs all together lament, and be sory for oure goynge astraye; let vs come, and fal downe before God oure father, and confesse oure transgression, and humblye desyre, that we maye be receyued into hys houſe, whyche is the churche thoughe we shoulde all the dayes of oure lyues, be, but hyrelynges. *Quia melior est dies vnus in atrijs tuis super milia.* Luce, 15. Psal. 83.

One daye (Oh Lorde) is better spente in thye houſe than a thousande otherwyſe.

Fynallye yf we contynewe obedyente chyldren, in the bosome of our mother, the holye churche: we shall be fedde wyth lyuely faythe, oute of whyche wyll sprynge in vs, muche holyneſſe of lyfe, and quietnes of conſcience: and yf at any tyme throughe our frailnes, we happen to fall, we haue readye, to rayſe vs vp agayne, the holye Sacramentes: throughe the comefortable helpe whereof, we be made stronge: and so daye by daye more able to procede in all kynde of vertue, and thus hauinge vpon earthe oure mother, the holye churche, whiche is the ſpouſe of Jeſus Chriſte the Sonne of God, we maye be bolde to call vpon GOD our father: and be assured, that he wyll heare vs, as hys dearebeloued chyldren, and gyue vs the inheritaunce of heauen, whyche is prepared for vs, through our sauyour Jeſus Chryſt. To whõe wyth the father, and ỹ holy ghoſt, be honoure, prayſe and glorye, world without ende. Amen.

H. Pendilton sacræ theologiæ professoris.

An Homelye of the Primacye, or supreame power, of the highest gouernor of the militant Churche.

AS in euerye naturall, and polytyke body, so in the churche militant, (whyche is a mystycall bodye) superyoryte, and inferiority, must nedes be amongest ỹ membres thereof, or elles it cannot endure. And for thys cause specially, oure Sauiour Chryste, when he was here conuersaunte, on the Earthe, dyd, hymselfe, appoynte hys Apostles, & Dyscyples, and there successoures, to haue the ouersyght, cure, and high gouernement of hys church, to the worldes ende. And to the intente, that no man should contempne theyr authoritie, he dothe saye in the thyrtenth of Sayne Jhon. Amen Amen, Dico uobis, qui accipit si quem misero, me accipit. Qui autem me accipit, accipit, eum qui me misit That is to saye. Uerily Uerily, I saye vnto you, Who that receyuethe hym Whome I sende, receyueth me. And he that receyuethe me, receyueth hym that sent me. And in the tenth of Luke he sayeth, Qui uos audit me audit, & qui uos spernit me spernit. Qui autem me spernit, spernit eum qui misit me.

Iohn. 13

Luce, 10

That

That is to saye: He that heareth you, heareth me, and he that dispiseth you, dispiseth me, and he that dispisethe me, dyspyseth hym that sent me. Of the Apostles also and theyr succes-sours, and of theyr charge ouer Chrystes flocke, doth Saynt Paule speake, in the fourthe chappter to the Ephesyans, saying. Ephes. 4.

Ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationem sanctorum in opus ministerijum, in edificationem Corporis Christi, donec occurramus omnes in unitatem fidei, & agnitionis filij dei, in uirum perfectum, in mensuram etatis plenitudinis Christi, ut iam non simus paruuli fluctuantes neq; circuferamur omni uento doctrine, in nequitia hominum, in astutia ad circumuentionem erroris. That is to say.

He (meanynge Chryste) hath gyuen or appoynted some to be Apostles, some Prophets some Euangelystes, some pastores, and teachers, to the perfytynge, or consummatinge of the holyons, to doo the Worke of the mynysterye, to edyfye the bodye of Chryste, vntyll We all come together, in one vnytye of faythe, and knowledge of the sonne of God, vnto the estate of a perfecte man, after the measure of the age of the fulnes of Chryste, that from henceforthe, We shoulde not be as babes, Wauerynge, neythere shoulde We be caryed aboute With euerye blaste of doctryne, in the Wyckednes of men, in the Wylynes of them, Who go aboute

aboute to deceyue vs.

This place of Saynt Paule mooſt playnelye ſetteth beſore our eyes, the authoritie, and gouernemēt which our ſauiour hath appoynted, to contynue to the ende of the worlde, in hys churche, and howe the Apoſtles, Prophetes, Euangelyſtes, Preachers, and teachers, are gyuen of Chryſte, to his people, to gouerne them. And therewyth all Saynt Paule, in the ſayde place, ſheweth to what ende, ſuche gouernement, and authoritie is inſtituted, it is to wytte, for the ſpiritual edifieng of the hole body, in the fayth, & for the defenſe of the hole bodye, from the poyſon of hereſy. And in dede no one thynge can ſo muche ſuppreſſe hereſye, as yf the Auctoritie, and gouernment Eccleſiaſticall, be accordyngly therevnto eſtemed, & obeyed, as witneſſethe Saynte Cipryan, the bleſſed Martyr, in hys fyrſt boke, and third Epyſtle ſayeng.

Cipriā. Lib. i. epiſtle. 3.

Neq; aliunde hereſes obortæ ſunt, aut natæ ſunt ſciſmata, q̄ inde, quod ſacerdoti dei non obtemperatur. Nec unus in eccleſia ad tempus ſacerdos, & ad tempus iudex, uice Chriſti cogitatur, cui ſi ſecundum magiſteria diuina, obtemperaret fraternitas uniuerſa, nemo aduerſus ſacerdotum collegia quicq̄ moueret. That is to ſaye. Neythere other where, or by othere meanes, are hereſyes ſprong vp and, and ſciſmes ryſen, than hereof y obedyence is not gyuen to the prieſt of GOD. Nor one is conſydered, or thought to be in ỳ churche, for the tyme, the preiſte, and for the tyme the iudge, in Chryſtes ſtede, vnto which one, yf the hole fraternitye dyd (accordynge to the heauenly commaundementes) obeye, no-

man

man wold stirre, or moue anye thyng against the Colleges or cõpanyes of preistes.

Hereby you may perceyue, that same S. Cipzians cõclusion, or iudgemẽte, is that the gouernement Eccle siasticall, and especially of one, to be taken, and repu-ted as Chzystes vicar, is the best meane, to lette, and suppzesse heresies, and that such one gouernoz, is to be obeyed, of al chzysten people, whiche thynge maye be pzoued very playnely, and euidently, by the holye scryptures them selues. Foz the scryptures doo wyt-nesse, that our sauiour appoynted S. Peter, to thys highe rowme, and charge, ouer hys hole flocke, and no one of the Apostles els. In the .xxi. of S. Peter, Ihon. 21. it is wzytten howe, oure sauyoure, after hys resurrec tion, appearinge at ỹ sea of Tiberias, to certen of his Apostles, amongeste whome was Peter, dyd fyrste take bzeade, and fyshe, and gaue vnto them. And when they had refreshed them selues, he sayde vnto Peter. *Simon Ioannis diligis me plus hiis. Dicit ei, Etiam domine tu scis, quia amo te. Dicit ei, Pasce agnos meos. Dicit ei iterum, Simon Ioannis dili ges me? Ait illi Etiam domine tu scis quia amo te, Dicit ei Pasce agnos meos, Di cit, ei tertio, Simon Ioannis amas me: Contristatus est Petrus, qui a dixit ei ter tio amas me? & dixit ei Domine tu omnia nostri, tu scis quia amo te. Dicit ei, Pasce oues meas.* That is to saye. Symon the sonne of Joannes, doeste thou loue mee, moze then these doo. He aunswered vnto him, Yea Lozde, thou knoweste that I loue thee He sayde vnto him, Fede my lambes. Then he speake to him agayne, and sayde, Symon the soune of Joannes, doeste thou loue me.

He

he aunswered, yea Lorde, thou knowest that I loue thee. He sayde vnto hym agayne Fede my lambes, Then spake he vnto hym the thyrde tyme and sayde: Symon the sonne of Joannes, doest thou loue me? Peter was sory, because Chryst sayde vnto hym now the third tyme doest thou loue me, and he aunswered and sayde, Lorde thou knowest all thinges, thou knowest that I loue thee: He sayde vnto hym fede my shepe. Thys processe of Scrypture, hath in it, many circumstaunces to be noted. The fyrste is, that (other Apostles beynge than present, and amongest them, euen he of whom Chryst dyd euer make very much of, that is to say. S Jhon) yet our Sauiour Chryst, dyd dyrect his speache, and talke, but to Peter onelye, sygnifyenge the matter, whereof he dyd speake, to appertayne to Peter cheifelye, and pryncipallye, and not in soo speciall a sorte, to anye one of the apostles els. Another, and seconde circumstaunce to be here considered, is that oure sauyoure, dyd alke Peter most earnestlye, whether he loued him, more than did the other apostles. And the thyrde cyrcumstaunce is, in that Chryste dyd committe both his lambes, and his shepe, vnto hym. These cyrcumstaunces (I saye) and other suche lyke, well considered, doo conuince, and clearelye proue that the hyghe charge, ouer all the churche militant, was specially committed to Peter.

And

And to thys purpose, maketh, and serueth, an other talke, of our sauiour vnto S. Peter, written in the .xvi. of Mathew, where ꝑ text is in this maner. Mat. 16.

Venit autem Iesus in partes, Cæsareæ Philippi, & interrogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerunt: Alij Ioannem Baptistam, alij autem Heliam, alij uero Hieremiam, aut vnum ex prophetis, Dixit illis Iesus, uos autem quem me esse dicitis? Respondens Simon Petrus dixit. Tu es Christus filius Dei uiui. Respondens autem Iesus dixit ei. Beatus es Simon Bariona, quia caro & sanguis non reuelauit tibi, sed pater meus qui in cœlis est. Et ego dico tibi, quia tu es Petrus, & super hanc petram ædificabo Ecclesiam meam, & portæ inferi non prævalebunt aduersus eam. Et tibi dabo claues regni cœlorum: Et quodcunq; ligaueris super terram, erit ligatum & in cœlis, & quodcunq; solueris super terram erit solutum & in cœlis. That is to saye:

Jesus came into the coastes of Cesaria Philippi, and he asked hys Dysciples, sayinge. Whome do men saye the sonne of man to be? And they aunswered, some John Baptyste, some Helyas, some Hieremias, or one of the Prophetes. Jesus sayd vnto them. But who saye you that I am? Then Symon Peter made aunswer, and sayde, Thou art Chryste the sonne of the liuynge God. And Jesus answered and sayde, Blessed art thou Symon, the Sonne of Joanna, for flesshe and bloude hath not thys reueyled and opened vnto the, but my father whyche is in heauen. And I saye vnto the, that thou arte Peter, or a rocke, and on thys rocke I will builde my churche,

and hel gates shal not preuale agaynst it. And I wyl giue vnto the, ỹ keyes of ỹ kingdom of heauen, & Whatsoeuer thou shalt bynde vpon earth, shalbe boũd also in heuẽ, & Whatsoeuer thou shalte lose vpõ the earth, shalbe loséd also in heauẽ. These wordes of Christ were spokẽ longe before ỹ Chryst gaue ỹ other cõmaũdemẽt to Peter, to feede his flocke, and that thynge, whyche is perfourmed in the other woordes, is here promysed, in these wordes. In the other wordes oure Sauioure doth presently put hym in authoritye, saying. Fede my Lambes, fede my shepe. In these woordes, he doth but promyse the said authoritie vnto hym, sayinge: Unto the Wyll I gyue the keyes of the kyngedome of heauen, and What so euer thou losést, or byndest in earthe, shal be loosed or bound in heauen. The lyke of thys, dyd our sauiour neuer speake to any one of the Apostles els, seuerally, but only generally. For generally to Peter and to the rest, being all together, (sauing Thomas, who was absent,) Chryste sayde the wordes which are writtẽ in the. xx. of John, it is to witte, Receiue you the holye ghoste, Whose synnes ye remit, they are remytted, and Whose synnes ye retayne, they are retayned. And in the .xviii. of Mathew, Chryst sayeth vnto the twelue. Whatsoeuer thynges you shall bynd vpon the earthe, shall be bound also in heauẽ, and Whatsoeuer you shal lose vpõ ỹ earth, shalbe loséd also in heauẽ

John. 20.

Mat. 18.

Yf our sauiour Christ had not intended to geue vnto Peter a speciall authoritye, aboue the reste, what nede was there to speake thys, seuerallye, vnto Peter, seynge he had spoken it generallye to thē all before. And what thing ment he els, when, in ỹ presence of al the twelue, he promysed to geue vnto Peter the keyes of the kyngdome of heauē, sauing a speciall priuilige, or prerogatiue to Peter. Our Sauiour throughe hys heauenly wysedome, perceuynge that it is moste necessarie, one to be ouer a hole multitude, specially beynge a multitude congregated of so infinite a number of people, and of so sundry nations, as is the catholyke Churche, dyd appoynte S. Peter, to that office, and Peter hauynge receaued suche charge at Christes handes, dyd incontinently practise and exercise the same: and all the rest of the Apostles dyd gyue place vnto hym. And therfore in the fyrst of the Actes it is wrytten, howe that after Christes ascention, incontinently S. Peter rose vp in the myddest of the faythfull, and moued theym to goo to the election of one, that should succede in Judas rowme, whyche office he vndoutedlye woulde not haue taken vppon him, but that our Sauioure Christ had authorised him in such sorte, as is before declared. In the. ii. of the Actes it is wrytten howe that in the presence of all ỹ Apostles S. Peter toke vpon hym to speake in all theyr names to the people on Whitsondaye in the mornyng, strayght after that they had receiued the holye Ghoste, in the likenes of clouen tunges. In the third of ỹ Actes, it is wrytte, howe ỹ S. Peter healed a lame mā, which was lame

Actes. 1.

Actes. 2.

Actes. 3.

his mothers wombe, and that when the people wondred at so straunge a myracle, the sayd Peter made an oration vnto them.

Actorum 4. 5. 6. In the fourth of the Actes, and in the fyfte, and syxt there is the lyke, and in manye other places of the same booke. All whyche places of scripture oughte to perswade euerye godly harte, to thynke that our sauiour did giue vnto Saincte Peter, that auctoritie, aboue al the rest of the Apostles, vpon hys hole churche, for an vnitie, and good order, to be kepte in the same. And yet for your better contentatiō herein, you shall here the authorities of the Auncient fathers in this behalfe.

Origines Origene, a greeke writer whyche was wythin two hundred yeares after Chryst, in hys expositiō, made vpon the. vi. Chapyter of S. Paules Epistle, to the Romaynes, writeth thus. *Petro cum summa rerum de pascendis ouibus traderetur, & super ipsum tanq̄ super terram fundaretur ecclesia, nullius confessio uirtutis alterius, nisi charitatis exigitur* (That is to saye:) **When the hyghest authorytye, or fedynge of Chrystes shepe, was committed vnto Peter, and the Churche was builded vpon hym as vppon a sure grounde, there was requyred, or exacted of hym, the professyon of none other vertue saue onely of charitye.**

Ciprian. The blessed martyr, saincte Cipriane, in many places, affyrmeth the same, and amongest other, in his Epistle wrytten. *Ad Iubaianum* sayeth. *Manifestum est, ubi, & per quos, remissio peccatorum dari possit: Nam dominus primum Petro, super quem edificauit ecclesiam suam, et unde unitatis originem instituit, & ostendit*

ostendit, potestatem istam dedit: That is to saye: It is manyfest where and by whome, remission of sinnes maye be gyuen, for oure Lorde fyrste vnto Peter (vppon whome he builded his churche, and from whome he dyd ordayne, and weWe, the begynnynge of the vnitye to procede) did geue that power, or auctoritie.

And in the same Epystle, (wythin a whyle after) he sayeth. Ecclesiam, que vna est, fundauit super vnum, That is to saye He dyd founde hys churche, Which is but one, vpon one,

Saynct Basyll in his boke agaynst Tauonius wryteth thus, Per hanc uocem intelligimus Ionæ filium, qui fuit ex Bethsaida, Andreæ fratrem, qui ex piscatore, in Apostolatus ministerium vocatus est. Quiquoniam fide prestabat, ecclesiæ in ædificationem suscepit. That is to saye. By this voice, We vnderstād the sonne of Jonas, whych Was of Bethsayda, the brother of AndreWe, Which sonne of Jonas Was called from a fysher, to the minysterye of the Apostlehyp, and because he excelled in fayth, he had the Church builded vppon him. Basilius.

Saynct Ambrose in hys fourth sermon sayeth. Petrus denique pro soliditate deuotionis, ecclesiarum petra dicitur, sicut ait dominus. Tu es petrus, & super hanc petram ædificabo ecclesiam meam. Petra enim dicitur, quod primus in nationibus fidei fundamenta posuerit, et tanquam saxum immobile, totius operis Christiani compagem molemque contineat (That is to say.) Fynallye, or for a conclusion, Peter, for the soundnes, or substauncialnes Ambrosi

nes of hys deuotion, is called the rocke of the churches, as oure Lorde sayeth. Thou arte Peter, or a rocke, and vppon thys rocke Wyll I buylde my churche. In dede he is called a rocke, because he was the fyrste that dyd laye the foundation of faythe amongeste the gentiles, and as a stone, or a rocke, that cannot be moued, he doeth conteyne or kepe, the frame, and weight of the hole chrysten worke.

Augustin S. Augustine hath the lyke in hys lyre and twenty sermon, *de sanctis*, and in hys, xvi. sermon, *de tempore*, but most notablye in his. 124. sermon, *de tempore*, where he maketh a large processe of S. Peter, and amongest other thynges, speakynge of Peters denyall of hys mayster, he wryteth thus of hym, *Totius corporis morbum in ipso capite curat ecclesie, & in ipso uerice compouit membrorum omnium sanitatem.* That is to saye, He (meanyng Christ) doeth cure in the very heade of the churche (meanyng Peter) the dysease, of the hole body, and in the very crowne, or toppe of the head, he frameth the healthe of all the members. Here ommyttyng infinite, other authorityes of the auncient fathers, touchyng the primacie, or hyghest authority ecclesiasticall, to haue bene geuen vnto sainct Peter of our Sauiour Christ hym selfe, I exhort you in cõsideration, partly of these testimonies, some wherof are taken out of the very scrypture, some out of the auncient and famous doctours of the churche, and

partlye

partiye, and moste especially, in consyderation of the cõsent of the hole catholyke church herein, nothinge to doute in thys matter, but ꝑ the holy Apostle S. Peter was Christes vicar on earthe, had hygher, and moze authoritie generall, then anye one of the Apostles els, and that the speciall purpose, why that Chryst wouldе haue such authoritie to be in one mã, was, as is, for the preservation of vnitie in his church whyche churche, is but one, and thus muche for thys tyme, shall nowe suffice you. In the nexte homelye, you shall heare further of thys matter.

Io. Harpesfeld, *sacræ theologiæ professoris, & Archidiaconi London.*

An other Homelye of the Pymacye.

IT is Wrytten in the. viii. chapyter of the actes, howe Simon Magus, dyd offer vnto Sayncte Peter mony, to giue hym power, that on whome soo euer he should laye hys handes, the same person myghte thereby, receiue the holy ghost. But beinge forthys his most wycked requeste, greuously reproued, and fearynge wythall, to contynue any lōger, in those parties, that is to say, in Samaria, so nyghe thappostles, he, the sayde Symon Magus fled to Rome, and there by hys enchauntementes, dyd greately delude the people, as Justynus the Martyr, a very auncient wryter, in hys seconde Apologie, directed, or sent, to the Emperour Antonius, doth playnelye testifye: Ireneus also in his fyrst boke *Contra hereses* doth recorde the same. And the said Simon Magus, dyd so delude & blind the people, that they dyd esteme hym for a God, and dyd set vp his image in the Citie, wyth this inscription, *Simoni deo sancto*. That is to say: To Simon the holye God. But it was not longe, after those prankes

Iustinus Martir.

Ireneus.

prankes playde by Simon Magus, thus seducinge þ inhabitaũtes ther, but God sent his great Apostle S. Peter thether (that is to say to Rome) who both dyd confounde the sayde Simon Magus, and dyd also conuert a greate number of the people there vn to the saythe of Chryste, as is at large set fourthe in the. xiiii. chappter, and seconde booke of Eusebius Ecclesiasticall hystorye. Nowe thys Apostle sayncte Peter, by the wyll, and prouidence of God, beynge brought to Rome, dyd there continue, bishop of that Sea. xxv. yeares and ther also did suffer a glorious martirdome, in the last yeare of the raygne of cruell Nero the Emperoure, whyche thynges Sayncte Hierome in the verye begynnynge of hys worke, De Ecclesiasticis scriptoribus, doth wytnes in thys manner. Hist. Ec. Eusebij. Hieron.

Simon Peter the sonne of Joannis, of the prouince of Galile, and of the towne of Bethsaida, the brother of Andrewe the Apostle after his bishoprycke in Anthioche and after his preching in Pontus, Galathia, Cappadoria, Asia, and Bethinia, to the Jewes whyche were dysperssed abrode in sondrye countries, came to Rome, to ouerthrowe Simon Magus, and there dyd kepe his Sea, fyue and twentie yeres, vntil the last yere, (it is to witte the. xiiii. yere) of the reigne of Nero, by whome he was crucifyed and soo crowned wyth a crowne of martirdome, hys heade beynge turned downe to the grounde,

and hys feete vpwarde, because he sayde or accompted hym selfe vnworthye to be crucyfyed in suche fourme, and maner as hys mayster Chryst was.

S. Ambrose in his. lxx. sermon, speaking of the martyrdome of S. Peter, & S. Paule, at Rome, sayeth thus. I thynke it not done without a greate cause, that in one day, in one place, and vnder one persecutoure, they bothe dyd suffer. In one daye, for that they shoulde come to Christ together. In one place, that neyther of theim bothe shoulde be destitute of Rome, and vnder one persecutoure that lyke crueltye should slaye them bothe. The day was for their merite, the place for their glorye, the persecutour for theyr vertue. And in what place I praye you, did they sufferre martirdome? Euen in Rome, whiche is the heade, and cheife Citye of the worlde, to the intente that where the heade of superstition was, ther should rest the head of holynes, and where the Princes of the heathē did dwel, ther the princes of the church should lye.

Thus sayth S. Ambrose, wherevnto agreeth Egesippus, an auncient wryter, in hys thyrde booke of the distruction of Hierusalem, & likewyse Dionisius the byshop of Corinthe, and Caius also whiche liued

in

in the dayes of Zepherinus, ỹ Bysshop of Rome, as more at large appeareth in the .xxv. Chapiter of the forelayde seconde booke of Eusebius Ecclesiasticall Hystory. Now that we haue in the homelie, going next before thys, declared that our Sauiour did apoynt Sayncte Peter to a greater, and hygher office, then he dyd anye other of hys Apostles, and haue in this homely intreated, of the abode of sayncte Peter, and martyrdome at Rome, wee wyll consequentlye proue that the Bysshoppes of Rome, haue alwayes in the catholyke Churche, bene estemed, iudged, and taken, for S. Peters successoures, euen in that hys speciall and highest office, and that to him, and them by the wyll of God, doeth appertayne the gouernement of Chrystes hole flocke, on earthe. And fyrst I wyl beginne wyth the auncient aucthour Ireneus, who in the thyrde chappyter of hys thyrde booke, agaynst herelyes, doth saye, that the churche of Rome is the greatest, the eldest, and the best knowen, of all churches, and that it was founded by the moste glorious Apostles, Peter and Paule, and that through the succession of the Bysshoppes of Rome, from S. Peter, vntyll thys tyme, the truth was deriued frō hand to hand, & that it myght there esly be found & had. And herevpon he sayth further these wordes. *Irē. lib. 3. aduersus hereses.*

Ab hanc enim ecclesiam propter potentiorem principalitatem, necesse est omnem conuenire ecclesiam, hoc est eos qui sunt vbique fideles

That is to say: For vnto thys churche (meaning and pointing the sea of Rome) for the more mighty principalty of it, al ỹ hole church of Chryst ỹ

is to saye, all the faythfull, Whereseoeuer they be, muste assemble, or repayre vnto.

Augusti. And saincte Augustine, agreably hereunto, doth in his. 162. Epystle, saye, that in the churche of Rome the primacie of the Apostolike Sea, did euer florishe And the same sayncte Augustine, wrytyng agaynste one Petilianus, whyche dyd blaspheme the Sea of Rome (as heretykes doo nowe a daies) doeth more ouer wrytte in thys maner. If all the bysshops of the Worlde, Were suche men as thou dooest moost falsely reporte them to be, What hathe the sea of Rome hurted the, Where Peter dyd sytte, and nowe Anastasius sytteth? or What hath the sea of Hierusalem hurted the, Where James dyd syt, and now at this present Joannes dothe syt, With Whome We are in the catholyke vnytie ioyned, and frome Whome ye haue deuyded youre selues, in youre Wycked rage or fury? Why doest thou call the Apostolyke sea, the sea of pestylence? If thou do it for the mēs sake, Whom thou thinkest to preache the lawe, and not, to fulfyll the lawe, dyd our Sauiour I praye the any suche iniurye to the sea or chayre of the Scribes, and Phariseis, of Whome he sayeth. They saye, but they do not. &c.

Ciprian. Moreouer, the holye Martyr S. Cipryane in the thyrde Epystle, of his fyrste booke, speakynge against

gaynst certayne, whyche dyd disobeye, & contempne Cornelius, the Bysshoppe of Rome, wryteth in this maner. *Neq; enim aliunde hereſis oborte ſunt, aut nata ſunt ſciſmata quinde quod ſacerdoti dei non obtemperatur nec vnus in eccleſia ad tempus ſacerdos & ad tempus iudex, uice Chriſti iudicatur? Cui ſi ſecundum magiſteria diuina obtemperaret fraternitas uniuerſa, nemo aduerſus ſacerdotum collegium, quicq; moueret.* That is to saye. Of none other cause are hereſyes sprounge vp, or ſcisines ryſen, than of thys that the preyste of GOD (meanynge Cornelius, the Bysshoppe of Rome) is not obeyed, and one is not taken̄e in the Churche, to be the hyghe preiste for the tyme, and for the tyme in Chryſtes ſtede a Judge, or Chriſtes vicar, vnto whome yf the hole fraternitye, were accordynge to Goddes commaundementes, obedient, no manne woulde anye thing moue, or styre agaynſt the colledge or companye of preiſtes.

Sayncte Auguſtine also writyng agaynſte the Epyſtle of a Maniche, whyche Epyſtle is intituled, or called *Fundamentum*, giueth to the ſea of Rome, a meruaylous prerogatiue and doeth buylde hys fayth̄e, amongeſt other thynges, vpon the ſucceſſion of the Bysshoppes of Rome who after Sayncte Peter did folowe orderlye, euen to thys tyme which was. 300. yeres after Chryſt. And he wryteth in thys maner.

Multa ſunt, que me eccleſie gremio iuſtiſſime teneut. Tenet me conſenſio populorum, atq; gentium tenet authoritas miraculis inchoaſa, ſpe nutrita charitate aucta ve tuſtate firmata, tenet ab ipſa ſede Petri Apoſtoli, cui paſcenda ouas ſuas poſt reſurrectionem ſuam dominus commendauit, uſque

ad

ad presentem episcopatum, successio sacerdotum. That is to saye: Ther are many thynges, which of very good reasonne, doo kepe me, in the lawes of the catholyke churche. The consente of so manye people, and nations, or countryes, doeth kepe me, the auctoritie of the church, begon with myracles, nourysshed wyth hope, encreased wyth charitie, and confyrmed wyth antiquitie, doeth kepe me, the succession also of Bysshoppes, from sainte Peter the Apostles seate, or tyme (to whome oure Lorde dyd after hys resurrection commytte hys shepe to be fedde) vnto this present bysshoppryche (meaning Rome) doeth kepe me in the catholyke churche.

Sayncte Hierome also in his Epistle to Damasus, doth set forthe verye notablye the primacye, and supremicie, of the Bysshoppes of Rome, as beynge S. Peters successours, and amongest other thinges he sayth thus. *Si quis cathedræ petri iungitur meus est.* That is to saye, If anye man be ioyned to Peters chayre or hold of Peters seat (meaning the sea of Rome) he is myne, and I receiue or ioyne with hym.

Sainct Ambrose also, in hys thyrde booke, of the sacramentes, and in the fyrst chapiter doth say thus. *Ecclesia Romana hanc consuetudinem non habet, cuius tipum in omnibus sequimur.* That is to saye. The Churche of Rome, (whose forme, or trade, We doo folowe in all

pointes

poyntes) hath no suche custome. Other lyke authorities of the auncient fathers for the prymacy & supremicie of the Sea of Rome, there are & that infinite: But what nede many autorities eyther of scripture, or of the fathers, in this behalfe, seing veri experyence hath thys thousand yeares proued, that such as disobeyed ỹ Sea of Rome, did fall sone after into abhominable herelye, and therypon into deuision amongest them selues, and consequentlye, to destruction, or els in processe of time, were gladde, and faine, to retourne to theyr dew obedience againe. If you be desirous to haue exãple in thys matter, loke but on those countries, and those persons, that now be in captiuitie vnder the great Turke, who in time past, agreing wyth the Sea of Rome dyd florishe in Chrystes religion, & all welthe, loke also vpon Germanye, & take example therby, how they prospered amonges them selues, synce they declined from the obedience of the Sea of Rome. And it is a world, to see howe those, whome they toke for theyr greateste Doctours, haue abused, seduced, and mocked them, euen in thys matter of the primacye, for where as Luther, especiallye, and aboue all other, was theyr ryngleader in this matter: yet whan he was amongest learned men, and shoulde talke of thys matter, wyth them, he was so dryuen to the wall, that openlye in wrytynge to be shewed at thys daye, he dyd in a booke of hys, intituled. *Resolutio Lutherina super propositione sua. 13. de potestate Papæ*, confesse and saye playnelye, as here after doeth folowe.

primum

Primum, quod me mouet, Romanum pontificem esse alijs omnibus, quos salte̅ nouerimus se pontifices gerere, superiorum, est ipsa voluntas dei, quā in ipso sacra uidemus. Neq; enim sine uoluntate dei in hanc monarchiam, inquam venire potuisset. Ro. pontifex. At uolūtas dei, quo quomodo nota fuerit cum reuerentia suscipienda est. Ideoq; non licet temere, Ro. pontifici suo primatu resistere. Hec autem ratio tanta est, ut si etiam nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistentium, & hac sola ratione glorio/sissimus martir Ciprianus, per multas epistolas confidentißime gloriatur contra omnes episcoporum quorumcunq; aduersarios, sicut. 3. Reg, legimus, quod decem tribus Israel discesserunt a roboam filio Salomonis, & tamen quia uoluntate dei, siue authoritate factum est, ratum apud deum fuit. Nam & apud theologos omnes, uoluntas signi, quam uocant operationem dei, non minus quam alia signo uoluntatis dei, ut præcepta prohibit. &c. metuenda est. Ideo non video, quomodo sint excusati a scismatis reatu, qui huic uoluntati contrauenientes, sese a Ro. pontificis auctoritate subtrahunt. Ecce hec est una prima mihi insuperabilis ratio, quæ me subijcit Ro. pontifici & primatum eius confiteri, cogit, that is to saye

The fyrst thing, Which moueth me to thinke or beleue, the Romayne Bysshoppe to be superiour to all other, Whome at the leaste Wyse We doo knowe to accompte theym selues for Bysshoppes, is the very Wyll of God Whiche We do se euen in the very facte or matter. For in dede Wythout the Will of God the Romayne Bysshoppe, coulde not at anye tyme haue commen to this monarchye, or supreme rule and the Wyll of GOD, by What meane soeuer it be knowen, is to be receyued, or taken Wyth reuerence, and therefore it is not lawefull folyshelye, or headelye to make resystence

stence vnto the sayde Romaine Bychoppe, in his Bychoprike. And this reasonne is so greate or of suche force, that althoughe no scrypture, nor no other cause were, yet this were sufficy: cient ynoughe to bridle, or kepe vnder the te: meritie, or madnes of them that make resy: staunce. And by this reason alone, the most glo rious Martir Cipzian, in manie Epistles doth most boldely glozye, or reioyse againste all the aduersaries of anye of the Bishopes, accoding as we do reade in the thirde boke of the kings. where althoughe the .x. tribes of Israell, did de part from Roboam, the sonne of Salomon, yet bycause it was done by the will of G O D, it was without other auctoritie fyrme, & sta: ble, For also emongeste all the deuynes, the wyl of the signe. Whiche they doo call the wor king of God, is to be feared no lesse then other signes of the wil of God, as preceptes and thin ges forbydden, &c. And therefore I doo not se howe they be excused from the offence, or sinne of scysme, who doinge, or commynge againste this wil, doo withdraw, or pull them selues, from the Auctoritie of the Romaine Bishop.

Thus much sayth Luther himselfe, and soo shal you fynde it, yf ye reade his sayd worke, in the place afore sayde, and the tyinge so beyng, you maye see, what a holye father that merchaunt was, to deceyue the people as he dyd, and to bryng them, to that wonderful calamitie, that the thirde or fourthe generation, yf̄ worlde so longe doo continue shall feele, and smarte, for it as other also shall, that be in the same case.

And nowe to retourne to our owne country of Englande, this maye be truely spoken, that of al realmes christen, there is none that hath beeydes the general duetye, so speciall cause to fauoure that see of Rome, as Englande hath. For from that see, came the fayth into this Ilande, in the dayes of kyng Lucius, about an hundzethe and fyftye yeares after Chryste: And vi. C. yere after Chryst, whan the Saxons wer spzed ouer the hole realme, and were infideles, there were sent moste notable, and godly pzeachers, hither into Englande, who conuerted and tourned manye thousandes, to the faythe. And what benefites we haue in our dayes receyued of that see of Rome, all men doo perceyue, and feale in them selues, & doo thanke god therefore, or ells the deuyll hathe wonderfullye blynded and seduced them. Nowe on the other syde, what miseries haue be falne emongest vs, synce oure disobedience agaynst the sea of Rome, and synce the tyme, that tempozall pzinces dyd take vpon them, that office, whiche is spirituall, and not belongynge to the regall power, but greatly distante, and dyfferent from the same, I nede not in wozdes to declare forasmuch as you haue felt the smarte therof in dede

Fede. Eccles. hist. Angl. li. i

and

and to this daye are not quyte of Gods plage for the same. Wherefore to couclude in this matter, this shal be to exhorte you, and in Gods name to requyre you to esteme the primacye, and supremitie of the sea of Rome, as an authoritie instituted by Chryste, for the quyetnes of the chrysten people, and for the preseruation of chrystendome, in one catholyke, true faythe, & for the defence of it, agaynst all heresie, and whereby quyetynge your selues, to serue God in the catholike truthe, you shall soonest appease his wrath, and purchase hys fauoure, and grace, in this lyfe, and hereafter obteyne the euerlastynge lyfe, whyche send vnto you al the father, the sonne, and the holy ghost, to whom be al honor & glorye, worlde wythoute ende.

Amen.

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An homelye declaringe that in the blessed Sacrament of the aultare, is the verye bodye and bloude of oure Sauioure Chryste.

After that men are once grafte in Christ, and be made partakers of his deathe, & passyon, amonge other theyr duetyes, one of the chefe is diligently to prepare them selues to the worthye receauynge of the blessed Sacramente of the aultare, wherevnto are two thynges on oure partes requisit (as sayeth saynt Basyll, a good reason confyrmeth) the one feare, the other faythe: The feare whyche men muste haue, when they prepare them selues to come to this sacramente, ought to be grounded vpō that terrible saying of saynt Paule, in the .xi. chapiter of his fyrste Epystle to the Corinthians, wher he sayth that. **Whosoeuer dothe participate thereof vnworthely, doth eate and drinke hys owne dampnation.** The faythe, whiche we muste haue in oure hartes, when we come to Gods borde, is to be buylded lykewyse, vpon the vndoubted authorities of scripture, whiche declare moost playnely vnto vs, what meate it is, that we there eate. For the perfyte vnderstandynge wherof, let vs consyder, that our sa

Basill in his rules

1. Cor. 11

uiour Chryst, beyng here on earth, dyd fyrste make a solempne promyse of a meate, whyche hym selfe woulde geue vnto vs, and afterwarde in dede, he dyd gyue the same accordynge to hys promyse. In the promyse makynge he sayde as it is wrytten in ỹ fyrst chappter of S. Jhons Gospell: **The breade or foode that I wyll geue vnto you, is my fleshe, whyche fleshe I wyll geue for the lyfe of the worlde.** and in the same chapter he also sayeth, **My fleshe is verely meate, and my bloud is verely drynke.** And as he then promysed, so he afterwarde performed, euen the very laste nyghte that euer he companied with his apostles, before hys deth at whych tyme, he toke breade into hys handes, and gaue thankes, and brake it, and gaue it to his dyscyples, and sayde. **Take eate thys is my Bodye Whiche shalbe geuen for you,** Yf we compare the wordes spoken by Chryste, when he made the promyse of a meate, to be by hym geuen vnto vs, wyth those other wordes, whyche he vttered in geuynge of the same, we nede not doubte of the thyngs which he gaue. In the promysse makynge, he sayde that he woulde geue vs his flesshe, in the performynge of the promise, he geueth the same, sayinge, **take eate this is my body.** Agayne, in the promyse makynge he affyrmeth, that the flesshe, whyche he woulde geue vs to fede on, shoulde be the same flesshe, that shoulde be geuen for the lyfe of the worlde, and in the performaunce of his promyse, he sayd, that the thing which he gaue

Jhon. 6

gaue was his bodye, whiche should be geuen to deth for vs. Nowe the circumstauuces beynge well considered, which our sauiour vsed in the institucio of this most blessed Sacrament, shall greatelye confyrme al godly hartes, in the true beleife of the same.

The tyme was the night before he suffered deathe, to signifye vnto vs, that this meate, beynge differred to the last daye, that euer our Sauioure was conuersaunt with his Apostles, must nedes be hys very body, and blonde in dede, and such a meate as no other can be in anye wyse comparable vnto it, Agayne, in that our sauiour dyd eate of the paschall lambe wyth hys apostles, immediately before he did institute this sacramente it moste playnely declareth vnto vs, that this sacrament is a marueylous worthye mysterye, and that verye thing, whiche the eatyng of ꝑ paschal lambe, in the olde lawe dyd prefigurate, for whyche cause, when this was instituted, that was abrogated Nether is it with out a merueylouse consyderacyon that Chryst at that heauenly banket, would of purpose, nother haue the blessed Vyrgyn Mary hys mother, presente with him, nor anye other of hys dyscyples, saue onely the .xii. Apostles, whome he appointed to be the heade ministers of all his misteries here on the earth, and specially to be the ministers of this most blessed sacrament, and the instructours of all other touchinge the same, Now what meaneth it, that our Sauioure was not content to offer them this sacrament onely, but with the offeryng thereof he said also vnto them Take eate, take and drinke, Do men vse, to offer to other, meate and drinke, for anye o-

ther

ther purpose, but onelye that they shoulde eate and drynke thereof, but bycause it was hys bodye, and hys bloude, therefore he fyrste byddeth them take, and not feare to eate and drynke the same.

Belydes this, it is to be well noted, that ỹ three Euangelystes, Mathew, Marke, and Luke, doo all three agree in the maner of the institutyon of thys sacramente, they writinge all three their gospels at sō dyr tymes, as Mathewe eyght yere after the ascen- *Chrisost. and Theoph.* tion of our sauiour Chryst. Marke, x. yeares. Luke xb. yeares. And where in doubtefull speaches of our sauiour Chryst, some one or other of ỹ Euangelystes, euermore openeth playnely the verye meaning of ỹ speches, yet touchinge these wordes, this is my body no one of them, makethe anye declaration vpon the same, but they all leue them to be taken of vs, as they sounde, and as of most plaine wordes, they make noo exposition or interpretation of them at all. Whyche poynte muste be well consydered. And therfore note that where Chryste sayde. It is impossible for a rych man to entre into the kingedom of heauē because ỹ meaninge of these wordes maye be dyuer- *Mark. 10* sly taken, therfore S. Marke in his tenth chapiter declareth the very meanynge of them sayinge It is harde for them that truste in there substaunce to be saued. Agayne Chryst at an other tyme sayde to the Jewes, loose you this temple, and in thre dayes shall I buyld it agayne. And for that the sense of these wordes is doughtefull S, Jhon there expoundeth them and sayeth, that Chryste by the tē-

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ple ment his bodye, whiche shoulde be by the Jewes put to deathe, and by him the thirde daye shoulde be rayled from deathe to lyfe. In the. vii. of Jhon, oure
Jhon. 7. sauiour sayeth. He that beleueth in me, as the scripture sayeth, there shall ryuers of Quycke water flowe oute of hym. And bycause this saing is obscure, S. Jhon to make it open, sayeth, that he spake those wordes of the spirit, whiche they that be leued in him shoulde receyue. In the. xii. chapiter of
Iohn, 12 S. Jhon, oure sauiour saieth in this maner. If I be lyfte vp from the earth, I wyll drawe al thyn ges vnto my selfe. And S. Jhon by and by geueth vs the exposition saying, that hereby he signyfyed, what kynde of death he shoulde suffer. Manye other lyke places are there in the newe testament, the mat ter of whiche places, is not so highe, nor soo nedefull to be ryghtly vnderstanded as the meanyng of thele wordes. this is my bodye, and yet of these wordes no one Euangelyste maketh anye exposition, because the wordes are playnely, and symplye to be taken as they were spoken. Besydes al this, we haue in saint Paule in the. xi. Chappter of hys fyrste Epystle to the Corynthyans, a goodlye, and a large processe tou chyng this Sacramente, and yet in that whole pro cesse, no matter to instructe vs otherwyse, to beleue of it, than that there is in it the verye bodye and bloude of our sauioure Chryst. For fyrste he vttereth the wordes of our sauioure, euen as the Euangelysts do, as that he sayde. this is my bodye: and he ma keth no declaration vpon the same. Secondly where

none

none of the Euangelysts make mention of any paine due to the vnworthe receuer S. Paule affirmeth that the vnworthy receaupnge of thys Sacrament bryngeth iudgemeut, and dampnation. Thyrdly he telleth, that for the vnworthy receauing hereof, god plageth cities, and countrpes, with sondry greuous plages, as with infirmitie, with syckenes, and wyth death also. Forthly he geueth vs counsell dylygentlye to exampne and trye our selues, before we come to gods borde. If the very body and bloude of oure sauiour Chryst, be not in dede in the sacra mēt of the aultare, why shuld our sauiour so speake as he spake in the promysse made thereof: why dyd he, as he did in the instituting thereof: why dyd none of the Euāgelysts so declare chrystes wordes: why dyd sayncte Paule so terrybly pronounce of the vnworthy receaupnge of it, and so ernestlye warne vs, of due preparation to be made thereof: It is then moste vndoutedly to be of al chrysten people beleued, that in the Sacrament of the aultare, there is the verye bodye and bloude of our sauiour Chryst, worthye of all honoure and glorye, the selfe same in substaunce, that is in heauen, which thing for Chryst to bryng to passe is a thynge most easye, he beyng God almyghty, maker of heauen and earth, and for him to do is mooste semely, that as he gaue that bodye, to death to redeme vs, so he shoulde giue the same in this heauēly banket te, to fede vs, that he mighte be all in all. The body of our sauiour Chryst to be in very dede in heauen, in the visible fourme of a mā, and in the Sacrament of the aultare inuisibly, vnder the visible fourmes

mes of breade and wyne, nether is impossible to hys power, that made al thinges of nought, nether vnsemely for his exceadynge great loue towardes vs, who so loued vs, that for vs, he did not refuse to suffer deathe, and that the death of the crosse, neither yet is it agaynste hys wyll, who of his onely mercye so promysed and with his omnipotente worde, so instituted it, nother is it fynallye vnfytte for hys wysedome, seynge he hath so ordeyned, that euerye naturall mother, nourysheth her chyldren, with the substaunce of her owne bodye. And why then shold christen men refuse to beleue it? Why doo we not rather embrace it, and gyue God moste hartye thankes for it, beinge the greatest iewell that euer was amonge mortal men, why do we not prepare our selues worthely to receaue it, and as in all other poyntes of the chrysten religion, so in the beleife of it, geue credit to fayth, and bryng reason, and our senses, in subiection vnder fayth, but suffer our ghostlye enemy by carnal reasons, to bringe vs away into heresie, & quite and cleane to pull the ryghte faythe out of oure hartes. Let vs all good people, from hencefoorth be cõstante in the truth, and as all the catholyke Churche beleueth, and hath alwayes beleued, let vs vndoutedlye perswade our selues that in the blessed sacrament of the Aultare, there is vnder the fourmes of bread & wyne, the selfsame body of our sauiour Christ in substaunce, which was borne of the Vyrgin Mary, and suffered deathe on the crosse for vs, to whõ with the father and the holy gost be al honor and glory world without ende. Amen.

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An Homelye of transubstantiation.

There are in the sacra ment of the aultare, ii. thinges specyallye to be considered, the one is, the body and bloude of our sauiour Christ, there really cõ teined, ỹ other is the fourmes of breade & wine, vnder whyche the said body & bloud are cõteined. Of the firste parte ye hard in the last homely. Touching ỹ se conde, the generall belefe of the catholike church (yf there were nothinge els) ought, and may be a suffici ent grounde, for euery godly man, to buylde his con science vpon, whiche church, doth beleue, that there is no substaunce of materiall bread, and wyne, remai ning, but onelye the fourmes of bread and wyne, & the substaunce of Chrystes bodye and bloud, ther so contayned. And yet because some haue vaynely and curiouslye, of late yeares talked of thys second part and haue put many fonde doutes, and scrupels into peoples heades, concerning the same, ye shall nowe at large, and fully (I trust) be instructed therin. And fyrst this is to be noted, that God hath from the be gynnynge of the worlde manye tymes appeared to man, sometymes in one sorte, and sometymes in an other. In the, xviii Chaypter of Genelis it is wryt- Gen. xviii

ten howe GOD, and two Aungelles with hym, dyd appeare vnto Abraham, in the lykeneſſe of men, and howe Abraham feaſted them. Howe vayne a matter were it, I praye you, for vs here buſelye to reaſonne, howe God or Aungell, coulde appeare lyke manne: and whether they had true bodyes or no: and whether they dyd eate in dede, or no: and yf they hadde not true bodyes in dede, howe the appearaunce of
Exod. 3. bodyes coulde be, where the ſubſtaunce of bodyes was not. In the thirde chappter of the booke called
Ioſue. 5. Exodus, we reade, that God appered to Moyſes in the lykenes of flampynge fyre, and that oute of a buſhe. In the. v. of Joſue it is recorded, howe one ſo denly appeared vnto Joſue lyke a man, haupnge a ſwoorde drawen in his hand. What can anye manns faye, howe God ſhoulde appeare in a flame of fyre, or what ſubſtaunce of a ſwoorde was, in that whyche appeared to Joſue. Hereby it is eaſye to vnderſtand howe daungerous a thing it is, to go about by mans wyt or reaſon, to dyſcuſſe ꝑ maner of ꝑ woorkes of almyghtye God. Whoo ſeeth not that by the meane of ſuche preſumptuous curioſitie, men haue of late falle into moſt deteſtable errours, touchinge the mooſte bleſſed Sacrament of the aultare, and haue mooſte ſpytefully rayled agaynſt the ſame, and with mooſte vyle termes haue geſted thereof, and finally, mooſte vyly haue vſed the moſt precious bodye and bloude of our ſauiour Chryſt in the ſame. In whyche doing howe can they loke for any fauour at the handes of their heauenly father, ſeyng in ſuche diſpytuous maner, they entreate the Bodye and bloude of our ſauy

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our Chryst his sonne, But now to procede forth touchynge ỹ declaration of the second thing, to be cõsidered in the blessed Sacrament of the aultar, Ye must knowe that the presence of oure sauioure Chryste in thys sacrament of the aultare, is not to ỹ intent, that Chryst should be conuersaunt with vs here in thys Sacrament, in such sort and maner, as he was with his Apostles when he liued here on earthe, that is to saye, in the vysible shape and fourme of a mã but hys presence in the sacramente, is to the intent to be to vs an heauenly fode, and therfore he is presente in the sacramẽt vnder the fourmes of breade and wine so that our outeward fourmes, and sensyble qualityes, and the whole man with al, receaue ye the verye body and bloud of our sauiour Chryst. S. Augustine as is wrytten in a booke called Sententia prosperi, do the say that chrysten men doo honour vnder ỹ formes of breade and wine, Whiche they se wyth their bodely eies the body and bloude of oure Sauiour Chryst, Which they do not see. Eusebius Emissenus also an auncient father of the greke churche, speaking of the forsayd two partes conteyned in the Sacramente of the aultar, sayeth in thys maner. This is the thinge Which by al menes We intende to proue, that the Sacrifice of the churche doth consist, and is made of two partes, that is of the vysible fourmes of ỹ elemen tes, and of the inuysible body & bloude of oure

Augustine in sentẽt Prosperi

Eusebius Emisse.

Sauiour

Cipriane de cœna domini.

Sauiour Chryst. S. Cipzian in hys treatyse entituled, De cœne domini, doth moste playnelye saye that the breade which our Lord did giue to his disciples, was by the omnipotēcie of God made flesshe, & was chaunged in nature, but not in fourme. The forenamed Eusebius in a sermō of his made of the body of Chryste, doth farther saye, that Chryst the inuisible preist dothe tourne visible creatures by his worde through hys secret power, into the substaunce of hys bodye & blud.

Eusebius Emis. in a sermō of the bodi of christ.

Nowe for to signifye this chaung, or turning of bred and wyne, into the substaunce of chrystes bodye and bloude, the catholyke churche vseth this word Trāsubstanciation, which is as much to saye, as the chaūging of one substaunce into another. Nether is it to be counted vnfit, that there shoulde in the Sacrament of the aultare, be the fourme of bread, & yet not the substaūce of breade, seyng God is the doer & worker thereof, to whome nothing is impossible, we rede in the nintenth Chapiter of Exodus, howe & when God came downe from heauen vnto Mount Sinai there was heard a sound of a trumpet, and yet materiall trumpet was ther none. In the fourth boke of the kynges, & the. vii. chapiter God caused a sounde to be heard in the tentes of the Syrians, as if it had bene of horses, charets, and of a great armye and yet was there nother horse charet, nor armye. In the thirde chapiter of Danyell, it is recorded, howe the three chyldren were in the myddest of the flamynge furnes, and yet felte no heate, so that there was the substaunce of fyre, and yet it dyd not burne, which

Exo. 20.

vii. chapiter of the fourth of the kinges.

whiche to nature is impossible, but to GOD, is an easye matter. In the .xvii. of Mathewe we reade. Math. 17
howe that Chryst was transfygurated, and that hys face dyd shyne as the Sonne, and that hys apparell was made as whyte as snowe. In the xxiiii of Luke, Chryste appeared to two of hys dyscipels Lu. 24.
goyng to Emaus, like a straunger. In all these foresayd examples, we see as straunge a woorke as is transubstantiation, & yet no man douteth of them bycause God is the woorker, nor anye manne aske the howe thys, or that coulde be, but beleuethe it, and soo oughte wee to doo, concernynge the chaunge of the substaunce, of breade and wyne, into the substaunce of Chrystes bodye and bloude, and not aske howe it maye be. The blessed martyr Justynus, affirmeth that this question, howe is a token of vnbelefe Iustinus martir.
and S. Cyryll, writinge vpon the .vi. Chappter of S. Jhon, blamethe the Capernaites, because they Ciril vpō the .vi of S. Iohn.
dyd aske howe Chryst was able to giue thē his flesh to eate. The woordes of sainct Cyryl be these.

They aske not without great impietie howe canne this man geue vs hys fleshe, and they remember not that nothinge is impossyble to God, but let vs (sayth he) haue firme faythe in the misteries, and let vs neuer in so high matters eyther thincke, or aske thys howe. When God is the Woorker, let vs not aske howe, but let vs leaue the knowledge of hys woorke to Chrisost. vpō Iohn the .vi.
hym selfe. S. Chrysostome lykewyse vpon the sayd, vi. Chapiter saith, that When thys questi:

on howe any thinge is done, commethe into our myndes, then wyth alll, there commethe vnbeleefe also. But bycause in scrypture the thyng that we receyue, when we come to the Sacramente is called breade, therefore men haue fansied with the selues, that there must be the substaunce of materyal breade, deceauinge them selues, by mystakyng the signification of this worde breade. For thoughe in our common speache we vse to signify by this word breade, that one kinde of materiall substaunce which is made of corne or grayne yet in scripture, it signifieth all kynde of fode, whether it be the fode of the body, or the fode of the soule, and so dothe also the Latyne worde, Panis, cils when we desyre God, in oure Pater noster, to geue vs our dayly breade, we shuld make an vnperfytte petition, whiche yet is a mooste perfyt petition, whereby we aske of our heauenly father, all necessarye fode. In the vi, of Jhon, Manna
Iohn. 6. is called breade, and yet was it made of no kynde of corne, or grayne, and in the same chapiter Christ is called breade, because he is the fode of the soule, and there lykewyse, the flesche of Chryst in the sacramēt is called breade, and not there onely, but in S. Paules Epystle also to the Corinthians, for that it is the fode, whereon we fede, when we receaue the sacrament. Agayne it is a common trade in scrypture, to cal thinges by the name of that thinge whyche they once were, as Adam is called earth, because he was
Math. 11. made of Earth, and Chryst sayeth, the blinde see the lame walke, ꝯ deafe heare, the dumme speake, meanyng by the blynde, lame, deafe, and dumme, suche

as

as before had bene soo, but then were other wyse. Thyrdelye, for that the fourme of breade dothe remayne, it is in that respecte to, called breade. For these causes, good faythfull hartes, are nothyng greued with the callynge of it breade in the scrypture, but groundynge them selues, vpon the wordes of our sauiour Chryste, when he sayde, thys is my bodye, and knowynge that it to be bothe breade, and hys bodye also at once is impossible, they vndoutedlye beleue, that by the power of GOD, the substaunce of breade, is torned into the substaunce of Chrystes bodye, and so muste all men beleue, that wyll be lyuelye members of the catholyke churche, and in that there belefe, they muste honoure the bodye and blud of our Sauyoure Chryste, in the sacramente of the aultare, as alwaies chrysten people haue vsed to do.

S. Augustine vpon the. 66 Psalme

Saynte Austyne in his expolition made vpon the. 96. Psalme sayth that **it is synne, not to honoure the bodye of Chryste**, meanynge in the Sacrament of the Aultare. And (as is it before in thys Homply alledged) he also sayeth in the name of all men. **We doo honoure vnder the fourmes of breade and wyne, whyche we see, the body and bloude of Chryste, whyche wee doo not see.** Wherefore, good chrysten people, knowing nowe what is the ryght belefe, touchynge the Sacramente of the Aultare, embrace, and folowe the same, and cleaue faste to the catholyke Churche, the

spouse of Chryst, that you maye be true members of Chryst, to whome with the father, and the holye gost be al honoure and glorye worlde wythoute ende. A men.

Io Harpesfeld, sacræ theologiæ Prof Arch. London.

An Homylye Wherein is aunſwere made to certayne common obiections, agaynſte the preſence of Chryſtes bodye, and bloude in the ſacrament of the Aultare.

Mete it were, dearelye beloued in oure ſauioure Chryſt, that we all ſhoulde ſo fully, & wholye, cleaue to the faithe of Chryſtes catholike churche, ỹ no appearaunce of reaſō to ỹ cōtrarye therof, ſhoulde cauſe vs once to doute or ſtagger, in anye parte of the ſame. For ſuche a kynde of faythe, dothe GOD, requyre of vs, and for ſuche kynde of faythe, good chriſten people, are in ſcrypture called Abrahās children, which Abraham (as it is wrytten in the fourth to the Romaynes) cōtrary to hope, beleued in hope, that he ſhoulde be the father of many natyons, accor dynge to that, whiche was ſpokē. So ſhal thy ſede be. And he fainted not in the faith, nor yet conſidered his owne body, whych was now dead euen when he was almoſt an hundred yeare olde, nether yet that Sara was paſte chylde, bearynge, he ſtaggered not at the promyſe of god through vnbelefe, but was ſtrōge in the faythe

Roma. 4.

faith, and gaue honor to god fully, certified ẏ what he had promysed, the same he was able to make good. Yf we then wil be the chyldren of Abraham, we muste not faynt in fayth, nor consyder gods wordes after the course of nature. Saint Paule in the. x. chapiter of his seconde epistle to the Corinthians, gyueth vs an example in hym selfe, howe we shoulde alwayes brynge reason in subiection to fayth, sayeng. The weapons of our war fare are not carnall, but myghtie in God, to ouerthrowe stronge holdes, to dystroye counselles, and euerye hyghe thynge that exalteth it selfe agaynste the knowledge of God, and to brynge in captyuytye vnto the seruyce of Christe, all vnderstandynge: What (thynke you) is the cause whye the Jewes beleue not on Chryste? Verely fyrste, because he was borne of a Vyrgyn whych is contrary to the course of nature. Secondlye lykewyse, he was in vnitie of person, God & man whyche how it maye be, no mans wyt is able, by naturall power, to receaue: thyrdly, because he beynge God and man, suffered the death of the crosse, whiche for God to be content to do, semeth to natural reason a thynge moost absurde, but good chrysten folke geuyng place to fayth, do most vndoutedly beleue on Chryst, God & mā crucified, according to ẏ S. Paule wryteth in his fyrste Chapiter of his fyrste Epystle to the Corinthians, sayeng: We preache Chryst crucifyed, to the Jewes a stumblynge blocke, to the

1. Cori. x.

1. Corin, 1

the gentils, a folishnes, but to so many of ỹ Iewes & gentils as are called, Christ the power, & wysedome of God. And agreable here vnto, he sayeth also in the nexte Chapiter folowynge.

My talke & my teachynge was not in the persuasyble woordes of thys wysdome, but in the wynge of powres of the spyryte, that youre faythe shoulde not be in the wysedome of man but in the power of God. Thys generall aduyse and counsel of S. Paule may and oughte so to staye vs in the faythe of the catholyke churche, that nether carnall reasons, grounded vpon the feble intelligence of mans naturall wyt, nether the deceatfull iudgmente of oure senses, shoulde make vs once to doute, of any one trueth in Christes religion, were it neuer so contrarye to the course of nature, neuer so farre aboue our capacities, and neuer so absurde to the appearaunce of our outward senses.

But forasmuch, as throughe the iniquitie of these later euyll yeares, dyuers haue hadde sondrye fonde dowtes and scruples, put into theyr heades, especyally, agaynst the presence of Chrystes body & bloude, in the Sacrament of the aultare, and throughe suche dowtes haue swarued from the true beleife therein, therefore here shall folowe aunsweres, and solutyons, to suche dowtes as haue ben most commen, that from hencefoorthe no man shall nede to be seduced by them, or other lyke.

Obiectiõ. Fyrste it hath bene obiected, ỹ our sauyour Chryst, immedyatlye after that he had instituted, and deliuered

uered to his Apostles the sacramente, dyd saye vnto them. **Do thys in remembraunce of me.** Vppon whych wordes some haue concluded, that the bodye of our sauiour Chryst, cannot be in the sacramente.

Aunswer But let vs duely waye ỹ wordes, and meanyng of the same, and we shall moost playnly perceaue, theyr erroure, and mysvnderstandyng. Saincte Paule in hys fyrste Epistle to the Corinthians, and in the. xi. chapter of the same Epistle, intreating of the institution of the Sacrament of the aultare, and ther openynge the true sense of that commaundemente of Chryst, saythe in this maner. **As oft as you eate of that bread, and drynke of that cuppe, you shall shewe forthe the Lordes deathe vntyll he come** So then the remembraunce whythe oure sauyoure there requyreth of vs, is the remembrance of hys deathe, whych is past, and not presente, and therfore after moste proper maner of speache, maye well be remembred. Now thys remembraunce, can in no wyse possiblye be so lyuely, and so effectually worke in oure hartes, as when we most certenly beleue, that in the sacramente of the aultare, is veryly the selfe same body in substaunce, which dyed for vs, and therefore the Prophet Dauid, forseyng in spirit, this so excellent a memorye, saythe in hys. cxi. Psalme. **Oure mercyfull gratious Lorde, hath made a memorye of all hys merueylous Workes,** and by a by, declaryng in what maner he maketh that memorye, he addeth those woordes, **he hathe geuen a foode to**

i. Cor. xi.

Psal. 110.

suche

ſuch as feare him. This lode (whiche the prophet ſayeth, that Chryſt ſhoulde leaue in remembraunce all his marueylous worꝛkes, that is of his incarnatiõ his paſſion his aſcenſion, and glorye in heauen, and other lyke worꝛkes, moſt cheifly is to be verifyed of the body and bloude of our ſauiour Chryſt in the ſacrament of the aultare. Beſydes this, the bodye and bloude of our ſauiour Chryſt (as it is in ỹ ſacrament vnder the fourmes of bꝛeade and wine) maye in that reſpecte alſo very well be a remembꝛaunce of it ſelfe, as it honge on the croſſe, in the vyſyble fourme of a moꝛtall man, and as it is nowe in heauen, in ỹ foꝛme of an immoꝛtall man, Farthermoꝛe, when our ſauyour ſayd. Do this in the remembꝛaũce of me, he ment they ſhoulde do the hole miniſtration, which he dyd then in remembꝛaunce of hym, whyche hole miniſtration, cannot be accoꝛdyngly e, doone otherwyſe, but that there muſt nedes be preſent the verye body and bloude of our ſauiour Chryſte.

¶ Another common obiection, there is gathered of the wordes of Chryſt. Mathew. xxvi. When he ſaid Obicetiõ. Math. 26

Poꝛe men ye ſhall haue alwayes wyth youe, but me ſhall ye not alwayes haue wyth you.

Some haue vpon theſe wordes concluded, that the body and bloude of our ſauiour Chryſt, cannot be in the ſacrament of the aultar foꝛ then ſay they Chryſt ſhoulde be alway with vs, wherof hym ſelfe ſayth the contrary. ¶ But yf thoſe mẽ ſo concluding, wold Anſwere nõ moꝛe, but conſer ſainct Marke, and ſaynte Mathewe together, touching the foꝛeſayde wordes of

chryſt

Chryst, and by that ꝑ one Euãgelist sayth, would sincerelie iudge what the other ment, they should sone perceue this their obiectiõ, to be of no force or strength at al, to proue, ꝑ they therby go about to proue.

xxvi.14. For S. Marke in his. xiiii. Chapiter, fyrst telleth the storie of the woman, which came to Chryste, and broughte with her an Alabaster boxe of moste precious ointment, and poured the ointmẽt on his head, nexte he telleth howe certen of the disciples did murmure, and grudge at that facte of the woman, and sayde: What meaneth thys losse, and waste of ointment? Myght it not haue bene sould for more then. iii. C. pence, and geuen to the poore? Thyrdlye he telleth, howe our Sauiour beinge offended wyth the Disciples, for their murmurynge agaynst the woman, and howe withall he allowing and commendinge her facte, did saye in this maner. Lette her alone: Why are ye greuouse vnto her? she hath done a good deade: for alwayes shall you haue poore men amongest you, and when ye shall please, you maye beste owe your charitye on them, but me shall ye not haue alwayes amongest you. Thys woman hath bestowed vpon me that she had, and she hath preuented to anointe my body, agaynst it shal be buryed. By thys processe of S. Marke, it is euident that our sauiour in all that hys talke, had a respecte to the charitie, whyche that woman then shewed vpon hym, when she poured the precious ointmente

mente on hys heade, the lyke whereof, he sayethe, no man shoulde be able to shew on hym in tyme to come, meanyng, that when he shoulde once ryse from death to lyfe. and haue an immortall bodye, that then he woulde not looke to receaue the lyke at anye mannes handes, but that then men myghte at their pleasure beestowe on the poore, who alwayes are in the worlde in the mortall estate, and may by charyty of good folke, be releued and comforted, In suche sorte in dede, oure sauyour is not nowe amongest vs, but the beynge of hys body and bloud in the Sacrament of the aulter is after another sorte. For in the Sacrament he is, to fede vs with hys bodye and bloude, and not vysyble to shewe hym selfe vnto vs, as he thē dyd to hys apostles, nor to haue ointment poured on hym, as he than had. Another obiection is there gathered, partely of S. Paule in the. x. of hys fyrste Epystle to the Corinthians (where he speakethe of a spyrituall meate, and spyrytuall drynke) partelye of Christes wordes in the. vi. of Iohn (where he sayeth that. It is the spirite Whyche geuethe lyfe, and that the fleshe profyteth nothyng) partely vpon the common maner of speakyng, vsed of the Catholyke churche, whyche callethe the Bodye and bloude of our Sauiour Chryste, in the sacrament of the aultar, a spirituall meate, and a spirituall drynke.

Obiection

1 Corin. x.

Iohn. 6.

For aunswere to whyche obiectyon, it is fyrste to be vnderstanded, that one selfe thinge maye be bothe spirituall, and yet neuertheleste of a corporall substaunce to.

Aunswere

As for example, the bodye of man after the resurrection, shall (as S. Paule wytnesseth in the. xv. chapiter of hys fyrst Epystle to the Corinthians) be spiritual, & yet it shalbe then the same in substaunce, that it is nowe. Agayne, Manna a meate whych God lēt to the chyldren of Israel in the wyldernes, is both in Scripture, and of the catholyke churche also, called a spiritual meat, and the water lykewyse whiche god gaue them out of a rocke, is called a spirituall drynke, and yet as well Manna, as the water, were of a bodily substaunce. In the. vi. to the Galathians, sayneth Paule calleth mortall men, liuyng then on the earth, spirituall. Wherefore spirituall, is not so to be taken alwayes, as to exclude corporall, but that thynge whatsoeuer it be, maye be called spirituall, wherin is a worke wrought by god, aboue nature. For as god is a spirite, so are his supernaturall workes called spirituall, and the thynges also, on, and in whome, suche workes are wrought, are named spirituall thynges: and therefore Manna, thoughe it were of a bodelye substaunce, yet for that it came myraculuslye from aboue, by the onelye power of God, and not of nature, is, and may well be called, a spirituall meate.

1. Corin. 15.

Gala. 3.

And the drynke whyche issued oute of the rocke, al be it it was in substaunce verye water, yet for that God by hys omnypotency, made it sodenlye to issue out of a rocke, it is named a spyrytuall drynke. Oure bodyes lykewyse after the resurrection, shall haue in them immediatlye of God, aboue ỹ power of nature, immortalitie, incorruptibilitie, wyth other lyke supernaturall qualities, and for that cause, they shall after the resurrectyon, be spyrytuall bodyes. Nowe then what

what necessity is there, that because the body of our sauiour Chryst in the Sacrament of the Aultar, is a spyrytuall meate, therefore it shoulde not be also the corporall substaunce of hys bodye? When the catholyke churche dothe saye, that the bodye, of Chryste in the Sacramente, is a spyrituall bodye, it meanethe, that it is there onelye thorroughe the almyghtye powere of God, and not by the power, or manoure of nature. Lykewyse, when the catholyke churche saieth, that the bodye of Chryste is to be receyued there spirituallye, it meaneth not that therefore the verye body of Chryst is not there to be receaued really & in very dede. For thys worde, spyrytually, dothe signifye onely the maner of the receauyng, and dothe not importe the substaunce of the thyng so receyued.

Besydes thys, the catholyke churche, beleuynge that in the Sacrament of the aultare, in alwayes reallye the body and bloude of our sauiour Chryst, dothe yet put a difference in the maner of receauynge thereof, and bidethe to saye, that when good men receaue the sacramente, that they receaue the bodye aad bloude of Chryste, both sacramentally, and spiritually to, but when euyll men receaue that, they receaue the body of Chryst sacramentallye only, & not spiritually because they come vnto it vnworthelye, and therefore do they procure thereby, to theym selues dampnation. But now to open farder the verye meanynge of those wordes of Chryst. It is the spirit that geueth lyfe, the fleshe profyteth nothyng, you shall vnderstande, that these wordes are taken of the catholyke church, in two most godly senses, the one is,

to meane by the ſpirite, the godhede, and by the fleſhe the nature of man, as yf he had ſayde, it is the godhed that cauſethe my fleſhe to be able to gyue lyfe, ne there is my fleſhe the fleſhe of a bare man, for then it beynge eaten coulde not profyte you, but my fleſhe is vnited in vnitie of perſone to the godhed, ſo that it is thereby able to bryngе lyfe to the worthy eater therof. Thus doeth Cyrill vpon the. vi. of Saynte John expounde theſe wordes. And to lyke purpoſe ſainct Auguſtyne ſayethe vppon the. vi. of John, that as knowledge beynge ſeperated from charitie, maketh men proude, but beynge ioyned wyth charytye dothe edyfye: euen ſo mans fleſhe not vnyted to the Godhed, and beynge eaten dothe not profytt, but the fleſhe of Chryſt, whych is in hym, in vnytye of perſon, inſeperably vnited to the godhed, beynge worthelye receaued, muſte nedes hyghly profyt. The other lēſe of thoſe wordes, to meane by the ſpyryte, a ſpirituall vnderſtandyng of Chryſtes promyſe, made in Caper naum when he ſayde, **the foode that I wyll gyue vnto you is my fleſhe:** whyche wordes be then vn derſtanded ſpiritually, when they be taken, to meane that thing whych paſſeth the power of nature to doo and manes wyt by natnrall reaſon to comprehende lykewyſe by the fleſhe, is to be ment, a fleſhely vnder ſtandynge of the ſayde promyſſe, as to vnderſtande wythout faythe in Chryſtes deitie, as the Capernai tes dyd, whyche toke Chryſte but for a bare man, & ſo conceaued no otherwyſe of the eatynge of hys fleſhe, then of commen meate bought in ỹ ſhambles. Thys ſenſe hath. S. Chryſoſtome wrytynge vpon the. v. of

Cirill.

Auguſtin

John. 6.

Chriſoſton

John.

John, and. S. Augustyne wrytynge vpon the same Chapter. ¶ An other obiection is there, by occasyon that thys truthe is not expressed in the commē crede, ¶ Whych obiection doth procede of an ignoraunce, & lacke of knowledge of the fyrst institutyon of ẏ crede. For in the primatyue churche, when men of all ages dyd sodenly turne from gentillity, to the chrystian relygyon, and yet then were not by and by, vpon suche there turne, admitted to anye sacrament, but fyrste were instructed in artytles, necessary for them to beleue, before they were baptysed, thys common cread was taught them, and they, were for that tyme called Catechumini, that is younglynges in Chrystes religion, and begynners, admytted but to the fyrste prynciples of the chrystyan faythe. durynge whyche tyme they were not suffered, so muche as to be present at the masse, but after the gospell, were quyte excluded from the same, as by the vndouted wrytynges of the auncyent fathers in chrystes church maye most euidently appeare: So that thys reason is fōd and to no purpose to saye, that because it is not in the commen crede expresly set fourth, that in the sacrament of the aultare, is the verye bodye and bloude of our sauiour chryst, therfore no christian man is boūde to beleue it so to be, S. Chrysostome, and, S. Augustyne hauinge occasion many tymes in theire sermones made by them, to speake of thys Sacrament, for asmuch as amōg theire audience were as well yonge lynges, not yet baptysed, as other faithfull, alreadye christened dyd vse oft to say. *Quod fideles norūt.* ẏ is, which ẏ faythful, or they ẏ be all redy baptysed know or such lyke thyng, and would not then expreslye declare

Obiection

Aunsvvere

Christo Augustin.

clare the trueth, touchyng the ſacramente of the aul-
tare, for that it was not the maner to reueyle ſuche
miſteries to thoſe yonglynges: but to them was in
generall, as ſuffycient for ſaluation, preſcribed in that
common crede, that they ſhould beleue the catholike
churche: whych not onely was ſuffycient thā for thē,
beleuynge the othere artycles of there crede, but is
ſufficient at thys preſent alſo for vs, cōfirminge oure
ſelues in all poyntes to the common beleſe of the ca-
tholyke church, whyche is the ſureſt pyller that men
maye leane vnto, be they learned, or vnlearned, and
ſuch a pyller, as who that moſte ſtrongly cleueth to,
Obiection. is in moſt aſſured ſtate of euerlaſtyng lyfe. ¶ There
are othere obiections vpon. iii. particuler artycles
of our crede whyche are, that Chryſt is aſcended, and
ſyttethe at the ryght hand of God the father, & from
thence ſhal he come to iudge the quicke and the dead,
Aunſwer. ¶ Whych artycles yet beyng ryghtly vnderſtanded,
ſhoulde rather confyrme vs in the true catholyke be-
leſe, of the preſence of chryſtes bodye in the ſacrament
of the aultare. For as it is aboue nature for a mans
bodye to aſcende, and aboue the worthynes of
manes nature, to ſyt at the ryghte hande of God the
father, that is, to be of equall power, and glorye wyth
God the father, and tynallye, as it is aboue the auc-
thorytye of mans nature, to geue ſentence of eternall
deathe, and lyfe, vpon all mankynde, and yet euerye
good manne ſtedfaſtlye beleueth all theſe ſupernatu-
ral powers in Chryſt, touchyng hys manhed, bycauſe
he is both God and man, and to god nothynge is im-
poſſible, euen ſo ſhould we wyth like beleſe, knowinge
that Chriſt is omnipotent, credite all other thynges
done

done, or spoken by Chryst, and be moste certen, that how so euer they seme in apearaunce to oure reason, yet in verye dede they agree, and stande ryghte well wyth those foresayd .iii. artycles of our crede, & that thoughe we cannot by oure wyttes conceaue, howe Chryst is ascended, and is neuertheles in the Sacrament, also, yet they must nedes be bothe beleued, bycause godes worde doth affyrme them bothe, and the catholyke churche dothe beleue them bothe, whyche churche hath allwayes taught that Chryste is in heauen, in the visyble fourme of man, and in the sacrament, vnder the visyble fourmes of breade and wine, hys wysdome so ordeynyng, that wyth oure hartes we shoulde beholde hys glorye, as he sytte the in heauen, at the ryghte hande of the father, and wythall shoulde fede on hys very body in the sacrament, to receaue the more grace, and therevpon so to be gouerned wyth hys spirite, that hereafter we also myghte be partakers of the lyke glory in heauen.

And al be it these solutyons myghte suffyse, and instructe sufficientlye the vnlearned people, to answere, bothe to these, and all other common obiectyons, made agaynste the Sacramente of the Aultare, troublynge muche the heades of the symple people, by there folye, in creditynge euyll, and pernicious schole maysters, to theyr destructyon, where gyuing credite to the catholyke churche, they myght auoyde all daungere, and meryte a greate deale, yet to open furthere the falshed, and noughtines of the heretique teatheres, in our tyme, and howe glad, & wyllynge they are to abuse the symplicitie of the vnlerned people, ye shall haue here added, some moo

obiections

obiections, and solutions geuē to them, to thys ende that if the sayde symple people haue bene infected with the sayde obiections, or suche lyke, they maye be wel satisfyed in their conscience, & there vpon adhere vnto the catholyke faythe, maynteyned, and obserued in the catholique churche, out of whych, there is no saluation. And to procede herein, thys is one othere common obiection that much troubleth the ignoraunt people, it is to wit. ¶ How can ẏ body and bloude, of our Sauioure Chryste, be in the blessed sacrament of the aulter, seing that not onely euyll men do manye tymes receue the same, but fyre also maye consume it, and other lyke chaunces maye happen vnto it? ¶ For aunswer to whych obiection, it is fyrste & pryncipally to be sayd, that thys obiection procedeth of a vayne curyosytye of them whyche rather delyte fondly to talke of thys hygh mystery, then to prepare them selues to receaue the same accordynglye. Sure we are that our Sauioure Chryste is nowe man incorruptible, and impassible, & neyther by fyre, nor by ought els, can suffer violence, and therefore where it pleasethe hym of hys tender mercy and goodnes, & for our great comforte and soule helth, by hys omnipotent worde, to tourne the substaunce of breade and wyne, into hys most precious body and bloud, in the sacramente of the aultare, and yet so to make thys turne, that neuerthelesse he sufferethe the fourmes & sensible qualities of the breade and wyne to remayne in there nature, as they were before the consecratyon, it is to be vnderstanded, that the vyolence or force that is, or maye be done to thys sacramente, is

Obiection.

Aunswere

done

done onelye to the fourmes, and qualityes sensible, whyche in dede are subiecte to passibilitie, & corruption, but in no wyse, to the vncorruptible bodye and bloud of our sauiour Christ, vnder them conteyned. Doo we not read, I pray you in the fourthe of Mathewe, how that our sauiour suffered the deuyll, to take hym, and carye hym vp into the pinacles of the temple, & afterward to the toppe of an hyghe mountayne, and yet who doth not knowe that he suffered no vilany therby at all? The sonne beames also many tymes, do shyne on thynges impure, & vncleane, yet are they no whyt thereby defiled. The bodye of man is wyth a greter vnion ioyned to the soule, then are the formes of bread and wyne, to the bodye and bloud of our Sauiour Christe in the Sacrament of the Aultar, and yet we knowe that mortification, putrification, and other such lyke thynges chauncinge to our bodye, the soule hath in it no suche passion, for that it is immortall. The very Godhed of our sauyour Chryst, was in vnitie of personne, vnited to hys manhod, & yet none of the passiōs, paines, or greifes, whiche he sustayned in hys manhod, broughte vyolence, alteration, or chaunge to hys Godhed. For the Godhed is inalterable, & vnpassible. The simplicitye of Chrysten people, in the Primatiue Churche, was suche that they beleuynge moste certenlye the body and bloud of our Sauiour Chryst to be in the sacrament of the aultare, vnder the fourmes of bread and wine, dyd wythout all curious talke of the fourmes, & accidentes, bende thē selues to be present at masse where in the myghtye woorke of the consecration is

wrought bi god, and wherin our sauiour Christ also is, in sourmes of bread and wyne, offered vp to the heuenly father, by the preist, for the soner obteynyng of mercy, and sauoure towardes vs, and the sayde people beynge at masse, they with most feruent deuotion, dyd pray, and did honour, the blessed Sacrament of the aultare, the body and bloude of our sauiour Christ, and beslydes this they dyd oftentymes, with feare and tremblynge, prepare them selues to the worthy receyte thereof, and by such their godly behauour, they dyd purchase to them selues greate aboundaunce of grace, where we by the cõtrary and most vnchristian behauour, prouoke goddes wrathe dayly, more and more, vpon our selues, and ỹ whole realme. For nothing soner stirreth God to auengeaunce, then the presumption of suche as wyl curiously enter into his hidden secretes, and therupon doo contempne all that, whyche by theyr feble wyttes, they are not able to vnderstande.

Obiectiõ

Another obiection is of the woordes of our sauyour, in the. vi. of Jhon, wher he sayth. *Qui manducat meam carnem et bibit meum sanguinem habet uitam eternam*, That is to saye. He that eateth my fleshe and drinketh my bloude, hathe euerlastyng lyfe. Vppon these woordes they gather, that in the sacramente of the aultare, be really the body and bloud of our sauioure Christ, then whoso receaued the sacramẽt must nedes, enioye euerlastyng life. But the scripture witnesseth, that Judas receaued it, and saincte Paule in the. xi. of hys fyrst Epistle to the Corinthians saieth

Iohn. 9.

1. Cor. 11.

that

that. Who so receaueth the sacrament vnworthely, receaueth it to hys dampnation.

¶ To thys obiectiō, it is to be aūswered, that many sentences of scrypture, are to be vnderstande, wyth a certayne restraynte, or limitation, as for example the scrypture sayeth, *Qui credit in me habit uitam eternam.* That is to saye, He ꝑ beleueth in me, hath euerlasting lyfe. And in the fyrste Epistle of S. Iohn, & the fourthe chapter it is wrytten. *Quis quis confessus fuerit quoniā Iesus est filius dei, deus in eo manet & ipse in deo.* That is Obiectiō. 1. Iohn. 4.

Whosoeuer shall confesse that Iesus is the sonne of God, in hym dwelleth God, and he in GOD. There haue bene and are thousandes whyche beleue in Chryste, and that Chryste is the verye sonne of God, and yet shall not for all that be saued, but either for lacke of true belefe, in other artycles of the chrysten relygion, or for lacke of good life shalbe dampned. Thys conditiō than is to be added to the forsayd sentences, yf in such beleife a mā dye, and therwith is faythfull, in the necessarye artycles, and out of state of all dedly synne, he shal then without any doute inheryte the kyngdome of heauen. So in thys presente obiection, we muste make a lymitation, and saye, that whoso eateth, and drynketh worthelye, &c. ¶ To the cōfirmation hereof, Saincte Augustine sayth, in hys eleuēth sermō. *De verbis domini,* Augustinus. sermon. ix. De verbis domini.

Profecto est quidam modus manducandi illam carnem quomodo qui manducauerit, in Christo manet, & Christus in eo. Non ergo quocumque modo quisquam manducauerit carnem Christi, & biberit sanguinem Christi, manet in Christo, & in illo Christus, sed certo quodam modo quem

modũ vtique ipse uidebat quando ista dicebat. That is to saye. Uerelye, there is a certayne maner of eatynge that fleshe, after whyche maner, he that shall haue eaten it, doth dwell in Chryst, & Chryste in hym. Wherefore, not in what maner soeuer a manne doeth eate Chrystes fleshe, and drynketh hys bloude, he dwelleth in Chryste and Chryste in hym, but he that eateth, and drynketh after a certayne speciall manner, to whiche maner Chryste had respecte, when he spake the foresayde wordes. The same Sayncte

Idem con tra Cresc gramati cum li. 1. Augustine in hys fyrste boke, Contra Cresconium gramaticum and the. xxiiii. Chapter sayeth thus. Quid de ipso corpore & sanguine domini, unico sacrificio pro salute nostra, quamuis ipse dominus dicat. Nisi manducaueritis carnem filij hominis. &c. Nonne idem apostolus docet etiam hoc pernitiosum male utentibus fieri? That is to saye, What of the verye bodye and bloud of our sauiour, the onelye sacrifyce for oure saluation: thoughe thereof our Lorde doeth saye, vnles ye eate the fleshe of the sonne of man. &c. doeth not the same Apostle (meanyng Paule) teache that it also is pernicious to them, that do vse it not duelye, and ryghtfully:

Obiectiõ Ibõ 10. 15 1 Cor, 10. Another obiection there is also, and it is thys, Chryst. (John. x. and. xv.) doth saye, I am a doore I am a vyne, and S. Paule. (Act. ad. Corin. x.) vseth suche lyke speache, whyche speache of Chryst, and of saincte Paule, in those places, doth not import that

that Chryſt in very dede, by that ſaying was a doze or a vyne, or ſuch lyke, but ſpeakinge after that figuratiſe ſpeache, or maner, dyd meane that he was a fygure of a doze, of a vyne, and ſuche lyke, and that he had the propertie of a dooze, of a vyne, & ſo forthe Semblably (ſaye they) when Chryſt at his laſte ſupper (takynge breade and bleſſynge it) dyd ſaye. This is my bodye, And takyng the cuppe, & gaue thankes, did ſaye, thys is my bloud of the newe teſtamente, &c. hys ſpeache ſoo pronounced, and uttered, dyd not importe, that Chryſt therby doeth make of the bread and wyne, hys bodye, and bloud, but eyther he mente, that the bread and wyne was ſygnes, and tokens of hys bodye, and bloude, or els that they ſhoulde be fygures of his body and bloud, and not hys verye body, and bloud in dede, and conſequently therfore, they ſaye, that in the ſacramente of the aulter, ther is neyther the bodye, neyther the bloude of Chryſte, but bare materiall breade & wyne being onely ſygnes, tokens, and figures of Chryſtes body and bloud ther. ¶ For ſolutiō of thys obiectiō thys may be ſayd, that it is trouthe, that Chryſt and Sayncte Paule in the places before alleged, do ſoo ſaye, as is deduced in the begynnynge of thys argumente, or obiection, and trouthe it is alſo, that the ſpeache of Chryſt, I am a doze, I am a vyne. &c. doeth not importe that Chryſte, by that ſpeakynge was in very dede a doze, or a vyne, but that he was a fygure of a dooze, and of a vyne, and had the propertye of the dooze, and of the vyne. But when it is ſayde that the ſemblable is of Chryſtes woordes, this

Anſwer

Thys is my bodye, thys is my bloude, that is neyther true, nor doth folowe, ether by the rules of reason, or of scrypture, for concerning reason, either muste we reason, and saye, that Chryste alwayes in hys speakynge dyd vse sygures, metaphores, and tropes, (whych to saye, is moost false, as it appereth in the. xv. of S. John) eyther els we muste saye, that Chryste did but onely some tymes speake in sigures and not so alwayes, whyche beinge true, and therefore to be graunted, it foloweth not in reason, that though Chryst in the. v. and. xv. of sayncte John. &c. dyd speake syguratiuely, that therfore, here in these woordes of Chryste. This is my bodye, thys is my bloude. He did also speake figuratiuelie, wherfore let these sely soules, ỹ haue bene seduced by this kynde of argumentes, aske theyr teachers, whether theye canne mayntayne, and defende thys theyre owne argument, wyth so feble a conlequente, or no. And yf they can not, then tel thẽ ỹ they be very barlettes in dede, and as for the rule of scryptures, that is of the circũstaunce, of ỹ letter, and of other places of scripture, cõferred wt the same, to gather therof ỹ very meanyng of the thyng, an example, wherof we haue Johan. ii. and. xvi. And here the vnlearned ar to be taughte, that althoughe in the prophetes, and the hystory of the olde testamente, tropes, and sygures are receyued, and allowed, forasmuche as by suche tropes, and sigures, the thyng spoken, is more vehemently declared, and set forth, yet (as the excellent prelate, and notable great clerke, the Lord byshop of winchester, nowe most worthy Lord chaun-

Iohn. 16.

Ibõ. x. and. 16

Ibõ. 2. and. 19

celer

celer of England, in his learned boke of confutacion of hereſies, againſt the ſacrament of the aulter, doth prudētly aduertiſe vs & clerly affirme (in ỹ doctrine & preceptes of the now militāt churche, al thinges of our religion, & fayth, ought to be taken ſimply, & plainely. And in very dede, if in ỹ ſacrament of ỹ aultare were not ỹ true bodi of Chryſt, but a figure & ſignificatiō onely of it thā ỹ ſacramētes of ỹ new teſtamēt ſhold haue nothing more but rather leſſe, thē ỹ ſacramēts of ỹ old teſtamēt had which is againſt ỹ catholyke doctryne of ỹ church, & agaynſt al good reaſon.

Obiection.

¶ Another obiection is thys, Chriſte at his laſt ſupper, takyng the chalyce, or cup into hys handes, dyd after ỹ he had bleſſed it, ſaye. **Thys cuppe is the newe teſtament, in my bloud.** And ſeing theſe woordes muſt nedes, as they ſay be taken ſyguratiuely, in almuche as ỹ very materyal cup it ſelfe, was neyther the newe Teſtamente, ne yet the bloude of Chryſt, therfore lykewyſe, theſe woordes alſo which Chryſt, takig bread into his hādes, bleſſig it, ſaying. **This is my body**, muſt nedes be takē figuratiuely.

Aunſwer.

¶ For anſwer wherunto, we may ſay, as we did ſay before, to the ſame obiection, ỹ this argument is nought & very euyll framed, for though we dyd admyt a figure to be herein ỹ cup, yet it foloweth not therby, ỹ we muſt nedes take ỹ other ſpeche, touchig ỹ body to be figuratiue alſo, eſpecially for ỹ in ỹ one ſpeche, it is to wyt, touchyng the body, al ỹ circūſtāces of the text, & courſe of ſcrypture, do inforce vs to take the ſpeache properlye wherin the other ſpeche touching the cup, al the circumſtaunces of the text, and courſe of ſcrypture doth impoze the contrary.

Obiectiō ¶ An other obiection is, that Chryſte hath but one true natural body: nowe (ſay they) one true natural body can not truly be but in one place, therfore ſaye they, ſeing Chryſtes bodye, is true in heauen, it can not be truly alſo in the ſacrament of the aultare.

Anſwere ¶ For aunſwere whereunto maye be ſaide, that in dede it is true, that Chriſte hath but one true naturall bodye, and where they ſaye, that one true naturall body, can not be, but in one place, it is alſo true, after one, & the ſelfe ſame maner of beinge, but after diuerſe maners of beinge, one body, maye be ſondry where, yea, and at one tyme to, it is to wit, in heauē, in the viſible fourme, and maner of man, and in the ſacrament of the aulter, vnder the forme and maner of breade and wyne, and in euerych of them, really and trulye to, in thoſe reſpectes, God being therein the doer, who is omnipotent.

Obiectiō ¶ There is alſo another obiection, and that is this, GOD can make man, but man cannot make God: now ſaye they, if the true bodye of Chryſte were, really, and in dede, in the ſacrament of the aulter, then the preiſt whych is a man, ſhould therby make God, but mā cannot make God, therefore in the ſacramēt of ỹ aulter, ther is not the very true body of Chriſt.

Anſwere ¶ For aunſwere wherevnto, is to be ſayd, that this obiectiō procedeth of a great ignorannce, for he that maketh this obiection, taketh that the preiſte ſainge maſſe, and pronouncing the wordes of conſecration doeth make God, where in very dede, the preiſt goeth aboute no ſuche thinges, and if he dyd, neyther he, ne yet God hym ſelfe cā make God, but the truth

is

is that the preist being the minister of God, and god beyng ther the worker with his worde, by the preist pronounced, there is caused the very body of Chryst to be ther present, wher it was not ther before, & yet no new body ther made, but ẏ body ther presẽt which lõg ago was borne of the Vyrgin Mary the same (I say) in substaunce, is there presente onelye, vnder the formes of breade, and wyne.

¶ An other obiection there is, and that is thys S. Luke, in the .xvii. chapiter of the actes, doth testifye that S. Paule, beyng at athens, and in mars strete, before the councell there, did saye, amongest other wordes, that God doth not dwell in temples made with handes, wherevpon the vnlearned, vnlernedly doth gather, that seyng the material temple is made with handes, and the sacrament of the aultar is in ẏ sayd materiall temple, it foloweth (say they) that the body and blonde of Chryst, can not be in it, because God doth not dwell in temples made with handes, And this obiection hath bene soo muche liked, and commended amonges the proceding preachers abusing ẏ ignorannt, ẏ they thought it ineuitable, & therfore abusing the sayd people they caused it to be sette vp, and paynted for a gaye shew in the temples. obiection. Aunswere

¶ For aunswere whervnto, this is to be tolde you, ẏ there is a great difference betwene beyng, & dwellyng in a place, for a greate manye of you, (I doubte not) haue bene both in the cheape syde, in Paules churche yarde, yea and Paules churche to, wher ye haue not, with mooste due reuerence, vsed, and behaued your selues, and yet I am sure that ye dwell not

there. In dede, God is properlye ſayde to dwell in heauen, becauſe he there doth ſhew, and manifeſt his great glory, and in the hartes of iuſt, and good people, he is alſo ſayde to dwell by grace, but as for other places, he is in them beyng, but not dwellyng. And as concernyng the beyng of God in the ſacrament of the aultare, forasmuch as there is the verye ſubſtaunce of chryſtes natural, and true bodye, and bloude, taken of the Vyrgyn Mary, and that the diuinitie is, in vnitie of perſon, inſeperably vnited, and ioyned to the ſayd bodye and bloude, therefore we muſt ſay and beleue, that the godhed of Chryſt is in the ſacrament of the aultar, with his humanitie, in a very ſpeciall ſorte, and doth not thereby dwell in the ſayde ſacramente, and ſoo this obiection is not worth a good button, for all the bragges that hath bene made of it.

Other fond, and folyſh obiections, there are, which are not worthy to be anſwered vnto, and therefore are not nedefull to be touched, exhortyng you therfore in Chryſt, hymely, and ſtedfaſtly, to beleue the doctrine of the catholyke churche herein, and ſo ſhal you auoyde daunger, pleaſe God, profit your ſelfe, and (lyuinge well) come at the laſt to ioy euerlaſtyng, which graunte vnto vs the father, the ſonne, and the holy goſt, to whom be honor and glory for euer

AMEN.

Domine ſaluos fac regem, et reginam et omnes, qui eis bene uolunt.

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